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THE ROLE OF THE ANGLICAN PRIEST AS
PASTORAL COUNSELOR

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CHAPTER I

INTRODUCTION

I. THE CURE OF SOULS WITHIN ANGLICAN TRADITION

The work of the Anglican priest as counselor will be examined in this paper from the point of view of its practical implications and its philosophical presuppositions. The word "role" as used in the title may be understood to be synonymous with the word "function" throughout the dissertation. It is impossible to understand the function of the priest as counselor unless the function of the priest per se is first understood.

The only authoritative writing on the subject is to be found in the Book of Common Prayer under the "Rite of Ordination" and the Office of Institution." Both of these Offices are reflections of the medieval world, placed into the English language principally by the work of Cranmer at the time of the reformation. Reformation in England, unlike its counterpart in Europe, was an occasion for a political and economic break with the See of Rome and not primarily a religious revolution. Under this circumstance the writers of the prayer book were able to claim continuity within the context of Catholic tradition, purifying it rather than revolutionizing it.

In the Offices mentioned, Cranmer is reflecting the Roman and Sarum usages, adhering closely to the biblical witness, especially as expressed in the Book of Acts. Although modern scholarship within Anglicanism is not in opposition to Cranmer, it relies heavily on the historical evidence brought to it by more recent scholarship. The function of the priest in the contemporary world may thus be investigated with some accuracy as it is reflected in the primitive church. It was certainly the intention of Cranmer to reflect the early church, but because of the nature of scholarship in the early 16th century, he was unable to bring to bear in his work the kind of evidence now available.

Since it is within the very nature of Anglicanism to address itself to historical past as a justification for its presence in the modern world, it is appropriate to review briefly the function of the priest as viewed historically up to the time of the reformation.

II. THE PRESBYTERATE IN THE EARLY CHURCH

At various points in history the Roman Catholic Church has tried to deny the three orders of the Anglican Church. These orders, Deacon, Priest and Bishop, have been in existence in the church since the time of our Lord and as such were instituted by intention through Jesus Christ. It is the writer's opinion that their rigorous

maintenance in the Anglican Church has been aided by Roman Catholic opposition. The point will not be contended nor defended since it is not essential to the concern of this paper. It is clear, however, that the way in which the three orders functioned in the early church was quite different from the way in which they function today. By the time of the writings of Hippolytus (170 A.D. - 236 A.D.) it was the norm in the church to view the orders of Deacon, Presbyter and Bishop as major orders within the structure of the church.

As Dix points out,¹ Hippolytus states that the bishop is the watchman or the guardian of the church, but not its ruler. Government is, in fact, in the hands of a corporation of presbyters of which the bishop is the president, administrative decisions depending upon the concilium of himself and the presbyters. The totality of the liturgical functions at this point are of the bishop. The first mention of a presbyter as celebrating or being asked to preside at the Eucharist in the absence of the bishop is not found until the 3rd century.² Even as late as the 8th century, at the grand Roman stational

¹Dom Gregory Dix, The Shape of the Liturgy (London: Dacre Press, 1960), pp. 33 ff.

²Ibid., p. 34.

mass, the bishop is the president and the presbyters are assistants to his celebration.³ It is at this point in history, with the fall of Rome and the oncoming of the Dark Ages, that societal circumstances forced upon the church the necessity of delegating the function and authority of the bishop to the priest. At this point in history too, the liturgical reversal from the mass being celebrated by the priest facing the people to the priest turning his back on the people took place. The psychological effect led to theological expression of the priest's doing something on behalf of, rather than with, the people. It is clear, however, that in the medieval period the priest was taking over practically all the functions of the bishop, the bishop often becoming a political leader and power within the structure of Europe and less a shepherd as was the original intention of the primitive church. By the 15th century what was at one time understood to be the exclusive prerogative of the bishop was in reality the pastoral concern of the local priest.

In light of this background it is seen that the Anglican Ordinal makes a basic shift from the medieval

³ Joseph A. Jungmann, The Mass of the Roman Rite (London: Burns and Oats, 1959), pp. 50 ff.

rite by stating that priests are not only to teach but also to defend from error the doctrine of the Church. The point is that before this time the church had looked upon the bishops as being the exclusive guardians of the apostolic faith and, therefore, as the defenders and representatives of the unity of the Body. Thus the role or function of the priest became enlarged and this tradition set a precedent for the possibility of his becoming a pastor as independent of the authority of the bishop.

III. THE FUNCTION OF THE PRIEST IN THE BOOK OF COMMON PRAYER

In the American Book of Common Prayer the following is stated under the service for "The Ordering of Priests:"

And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, how high a Dignity, and how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord: to teach, and to Premonish, to feed and provide to the Lord's family: to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever.⁴

The traditional explanation of the above statement of the function of the priest is found in the report of the

⁴Book of Common Prayer, p. 539.

Commission on Christian Doctrine, 1922.⁵ "The priest" (that is, presbyter) is qualified by his ordination to "preach the word of God and to minister the Holy Sacraments in the congregation, to lead the people in worship, and, if licensed or instituted thereto by the Bishop, to exercise the Cure of Souls." The essential duties of the priest, which cannot be performed by anybody but himself, are to consecrate the bread and wine in the Eucharist, to give absolution, to anoint the sick and bless in the name of the Church. Theologically this is the totality of his function, but as C. B. Moss points out, all duties of the priest properly belong to the bishop and as such are performed by the priest as the representative of the bishop.⁶ For this reason in all Anglican churches there is always the bishop's chair illustrating that the priest is a representative of the bishop, that he is functioning as bishop in the place of the bishop. The point is stressed merely as a natural following of historical tradition of the primitive church. Within the Anglican tradition the bishop is

⁵ Doctrine in the Church of England (London: S.P.C.K., 1961), p. 124.

⁶ Claude B. Moss, The Christian Faith (London: S.P.C.K., 1961), p. 393.

seen as the defender and promoter of unity within the Church and the shepherd of souls--hence his symbol of the pastoral staff as shepherd. In the hierarchy Christ is the High Priest, the bishop being His representative delegating his power to the priest. The central function of the minister of the parish as stated in the "Institution and Induction Office" of the Canadian Prayer Book, resides in being "appointed and instituted into the cure of souls in this Parish by the Bishop of the Diocese."⁷

In review, then, the priest's function is given to him as a representative of the bishop and that function which is his uniquely as a priest is to celebrate Holy Communion and to give absolution. His function, as defined by the prayer book, says that his work is to preach, administer the Holy Communion, and be a shepherd to his flock.

In reality the uniqueness of the priest's function as described in the ordinal is an insufficient guide to him today regarding what he should be doing in day to day practice. In addition, the other function described in the prayer book--to be a Shepherd or Cure of Souls--has come with insufficient direction to be an adequate guide to the priest, either through

⁷ Canadian Prayer Book, p. 669.

current literature or in seminary training. The discussion of the role of the Anglican priest as a pastoral counselor is addressed to his practical day to day function referred to in the latter section as "the cure of souls."

CHAPTER II

PRIEST AS CURE OF SOULS

I. PRIEST AS PASTORAL ASCETIC

It is interesting to note that in The Oxford Dictionary of the Christian Church¹ which is predominately British in its treatment, there is no such subject as "pastoral counseling" or "pastoral theology." For this reason it is necessary to take a brief look at some of the current definitions used within the context of Anglicanism and the Catholic Church that are not normally used outside these two major denominations. The Reverend Martin Thornton tries to clarify the subject by pointing out the following:

We conclude from this that ascetical theology, with moral theology as its correlate, is the true core of pastoral practice, and in view of the extraordinary range of subjects which creep in under the head of pastoral theology, this needs stating very clearly and very firmly.²

And again, Kenneth Kirk states:

The Work of the priest in fostering spiritual progress . . . has always been treated under the head of Ascetic Theology--the theology, that is, of

¹The Oxford Dictionary of the Christian Church (London: Oxford University Press, 1958).

²Martin Thornton, Pastoral Theology (London: S.P.C.K., 1961), p. 264.

training and educating the soul; Pastoral Theology is the name under which it more usually goes in England. Its affinities with the Psychology of Education should be recognised.³

In other words, within the context of Anglicanism, pastoral theology is usually termed ascetic or ascetical theology. The word ascetic here is to be understood in the context of that discipline which is called ascetic theology and is defined in Webster's as follows: "The branch of Roman Catholic theology that deals with the practice of virtue and the means of attaining holiness and perfection." The affinity between Roman Catholic and Anglican ascetical theology is clearly evident in such writers as Bishop R. C. Mortimer⁴ and The Reverend Francis George Belton.⁵ It is understood, therefore, that the practice of ascetical theology is what is termed here as spiritual direction. As a further clarification, a recent text on pastoral psychology written by Frank Lake under the title Clinical Theology,⁶

³Kenneth E. Kirk, Some Principles of Moral Theology (London: Longmans, Green, 1961), p. 12.

⁴R. C. Mortimer, The Elements of Moral Theology (New York: Harper & Brothers, 1947).

⁵Francis George Belton, A Manual for Confessors (London: Mowbray, 1955).

⁶Frank Lake, Clinical Theology (London: Darton Longman and Todd, 1966).

which is a psychological treatment of the priest as psychotherapist, uses the word counselor and spiritual director interchangeably.⁷

Martin Thornton has written extensively on the subject of the function of the priest. He writes primarily to the English parochial situation, but is read within Anglicanism all over the world, especially in the United States. Speaking of the parish, he describes it as a "sacramental organism embracing both the function, cure of souls, and the place, parish."⁸ He goes on to say that the central function of the pastoral priesthood concerns religion rather than theology. By this he means that the central function concerns the state of being of persons rather than a theoretical description or undergirding philosophy of what they are or of what they believe. He believes that the issue is choice and faith, so that the core of the priestly function is ascetical direction. He sees the function of the priest as a spiritual director.

⁷Ibid., pp. 240, 264-267, 346.

⁸Thornton, op. cit., p. 264.

II. THE ANGLICAN RULE

To speak of direction within Anglicanism always assumes the presence of the rule of the Church. This is described briefly in order to put our concepts of direction in the right context. The rule of the Church is the framework within which the context of guidance is always set.

A.

B.

C.

I. Office

II. Mass

III. Private Prayer: 1. Mental Prayer

2. Colloquy:

a. Petition

b. Self Examination and Confession

c. Intercession

d. Thanksgiving (Almsgiving)

e. Adoration

3. Recollection: a. (Fasting)

Diagram I

THE RULE⁹

⁹ Martin Thornton, Christian Proficiency (London: S.P.C.K., 1964), pp. 21 ff.

The diagram sets forth the structure of the rule as found in the Book of Common Prayer. There are three aspects of the rule: 1. The Divine Office; and 2. The Eucharist, which apply to the community as a whole: 3. private prayer of the individual as he relates to the community. It is here that, as before, Thornton points to the reality of the Anglican tradition as being sacramental and rooted deep in historical process. The rule, he says, must be the framework for every director and every person under direction. He points to the fact that this is by nature a balance between the individual and the corporate. First are the Offices of Mattins and Evensong, which are themselves the two Offices derived from the eight-fold Office of Saint Benedict. The Benedictine tradition is deeply rooted in English history, the Archbishops of Canterbury being of that order for many centuries. The main issue here is that Cranmer made this an Office which was workable for the laity, and which, through the medium of the Book of Common Prayer, is a daily Office. Thornton's proposal is, therefore, that it should be used as such by the faithful few in every parish, since it is, in reality, the backbone of all direction where the few meet in small, intimate groups to carry on the perpetual adoration of God through the

daily Office. The Holy Communion, then, said each Sunday, is the symbolic representation of community represented by the Remnant who says the Office on the part of the parish as a whole.

Private Prayer: The place of individual prayer may be understood as in Thornton's Remnant Concept. The subject of the Remnant concerns us with what Thornton calls the "Three Cores."¹⁰ The Three Cores are outlined in the diagram below.

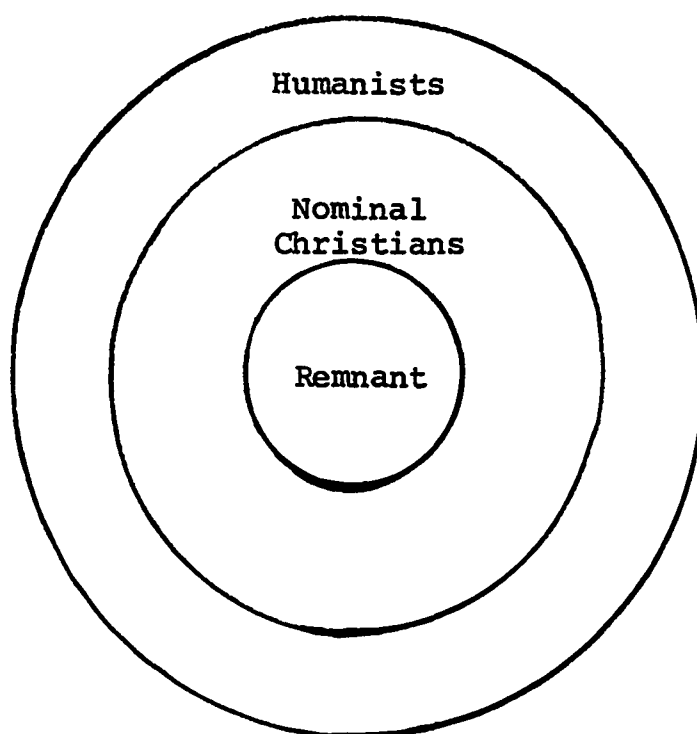


Diagram II
THE THREE CORES

¹⁰ Thornton, Pastoral Theology, pp. 163 ff.

The inner core is what he calls the Remnant, or the faithful few, who live the rule of the Office and who are directed by the priest in private prayer. The second core area is what he calls sub-christian, or those who are not fully matured in Christianity either through age, education, or in terms of maturity. For example, a recent convert to Christianity would be classified in this section, or a nominal Christian who goes to church but does not seek guidance or direction in terms of a depth spirituality. The third core are those who are motivated in terms of growth toward personhood, are not members of a parish, but have a desire to grow as persons. The priest's function as director is to deal primarily with the intense group identified as the Remnant. That is to say, individual care or direction of individual prayer is only for the Remnant who meets within the protective framework of the Rule. The Rule is itself the Office, the Eucharist, and private prayer within the concept of direction. As Thornton says, nine-tenths of direction is for the Remnant alone--to concentrate on the few--since it is they who affect others. We need the individual and corporate pattern, but it is the corporate that sets the pace of growth, growth which exists within terms of interpersonal dependence upon the Remnant.¹¹

¹¹Ibid., pp. 145-146.

The emphasis, then, is on community, on theological concept of Body of Christ. Here the priest fulfills his functions as defender of and promoter of the unity of the church through the Remnant, and as a sacramental minister as he presides over this community which represents the total community in the weekly Eucharist. Concept of unity, of course, is deeply integral to the understanding of the Office which is seen as an act of adoration which takes part with the totality of the church as it reads the daily Office. The pastoral function of the priest, then, within the Anglican tradition, has to be understood within the context of the rule on the one hand and individual direction on the other.

III. INDIVIDUAL GUIDANCE AS THE WORK OF THE PRIEST

A great spiritual leader, Dean Harton, writes as follows of guidance:

This guidance will take different forms in different cases, but every soul needs it: it is not enough merely to exhort our people to be good, to say their prayers and frequent the sacraments, they look to us for guidance in these matters, and such guidance is of the essence of the pastoral office.¹²

¹²

F. P. Harton, The Elements of the Spiritual Life (London: S.P.C.K., 1960), p. 333.

The question is about the nature of guidance. It is at this point that the term "empirical" is encountered. Kirk, in using the word, says the following: "The method is . . . a posteriori or empirical; it formulates the results of experiment and experience." The word "empirical" here is being used in a technical sense referring to the practical method of conversation between the spiritual director and his client. Secondly, it can only be understood within its context which is Kirk's awareness of authoritarian methods used in Roman Catholicity.¹³

The following quotation from Thornton will further clarify this:

Anglican direction is always inclined to be "empirical" rather than "dogmatic"; it includes guidance, experiment, argument, and free discussion, it is a mutual working out of ways and means for personal development. Anglican priests are not despotic--and if you find one who is, you can always seek another and I would strongly advise you to do so--they guide, they do not command.¹⁴

Throughout this paper the word "empirical" is to be understood as a technical term used within the context of English Ascetical Theology and is defined as being a relationship between the director and client which is

¹³Kirk, op. cit., p. 12.

¹⁴Thornton, Christian Proficiency, p. 29.

mutual rather than authoritarian. Within the English system the classical example is seen in the Moral Theology of Caroline Divines where the conscience was the major determining factor. The director was the guide of the individual conscience but never an authoritarian director.¹⁵

The deeper implication of the word "empirical" is that the soul by its own creative energy is moving towards a state of greater perfection. That is to say that guidance on a superficial level is concerned with matters of habit and prayer, whereas on a deeper level it is concerned with the ontic state of the individual. What is "empirically observable" is the state of being of a particular individual in process towards perfection. A state of habitual recollection, that is, the highest state of contemplative prayer, is an ontological state rather than a description of a praying person; it is a maximum state of awareness where that awareness is of the whole created order as it reflects the nature of God.

The concept of the work of the priest as a spiritual director deals primarily with the direction of the individual person as its work object. However, in the

¹⁵ Martin Thornton, English Spirituality (London: S.P.C.K., 1963), pp. 230 ff.

discussion that follows it is to be understood that the individual under guidance is so only as he is understood within the context of the group--or local church community. Therefore, primarily and essentially, the function of the priest is concerned with group action, the individual direction being oriented toward that end. The Remnant concept itself is seen traditionally to have evolved from the monastic tradition which is still contained within the construct of the Office. Particular direction first involves what we have called the "empirical" method which, of its very nature, means mutual depth involvement between the director and the client. Second, it means that it accepts the reality of the client as being a unique person and therefore avoids the pitfall of any stereotype method being applied to him. Therefore, the method implies that one must find the method of guidance which will be unique for each individual.¹⁶ Thirdly, this guidance is safeguarded in its extremities by being placed within the framework of the rule of the church, which has already been discussed. Forthly, the guidance is seen primarily as that of the Holy Spirit in its inner workings in each individual, the director being the representative of the church who in a sense

¹⁶ Thornton, Pastoral Theology, p. 137.

helps the person free himself from those habits and attitudes which will prevent his spiritual growth. This, then, poses the question of progress in spirituality.

There are various ways of seeing the progress of an individual soul. The process indicates a movement from the Natural religion of the beginner to the life in Christ of the perfected soul. Harton expresses it in the "Three Ways."¹⁷

1. The Purgative Way. This is the way of beginners in spiritual life and its primary purpose is that of purification. A great deal of emphasis is placed on confession and self-examination. The goal of the person in this stage is to change the habit and behavior of an individual to behavior which is regarded as being specifically Christian. The method may be characterized as "confess your negative behavior and think positively." Therefore, meditations on sin, death, judgement, hell and paradise are suggested by the great classics of spiritual direction such as Saint Francis de Sales.

2. The Illuminative Way. This is the way of those who have made some advance in the spiritual life. It is the beginning of a new and deeper love of God and

¹⁷ Harton, op. cit., pp. 306 ff.

a deeper sense of the virtue of faith and hope. Briefly the first stage may be understood as growth in personal and interpersonal behavior whereas, the second way is seen as an expansion of awareness that this behavior is supported by the Grace of God.

3. The Unitive Way. This way represents the climax of the Christian's perfection in this life. It is that stage of expanded awareness where the individual senses the relationship of all aspects of the created order to the Creator.

Kirk speaks of the four stages of perfection and relates them to the Epistles of Saint Paul.¹⁸ Then again, others like Thornton point to four stages as suggested by Saint Thomas Aquinas.¹⁹ It is unimportant which system is chosen, the point being that in all the examples given there is a movement from experience of the "natural life" where the question of morality and habit is dealt with, through to an expanded spiritual awareness which is Christocentric. To quote Kenneth Kirk, "the work of the priest is to foster spiritual progress."²⁰

¹⁸Kirk, op. cit., p. 127.

¹⁹Thornton, Pastoral Theology, pp. 161 ff.

²⁰Kirk, op. cit., p. 202.

The stages of perfection are something to keep in mind but are not understood as a goal or aim in themselves, but rather a framework in which one understands each stage as being a state of being rather than a place at which one has arrived. In terms of personal relationships, Thornton²¹ lists four points of encounter:

(1) Involvement, that is, the slow deep growing relationship of two people whether it is people who know each other within the local congregation or whether it is director and client.

(2) Deeper involvement in which the two people become more aware of each other in terms of their habits and understanding of each other. This is analogous to the concept of recollection where in conversation, for example, it is a matter of exploring opinions and ideas, alternatives in terms of suggestions to one another, rather than the giving of information.

(3) Encounter, where the main theme is surrender. Here the depth relationship demands, on the part of one or the other person, that certain habits be given up in order that a new way of life may be formed in terms of union with the other person. A good example of this might be in terms of a marital relationship where,

²¹ Thornton, Pastoral Theology, pp. 147 ff.

after the first few months of marriage, certain habits would have to be put aside for the sake of the family.

(4) The result of the latter is a movement toward peace and harmony in the new habitual way of life. This new way is a union which extends beyond the individuals and which Thornton describes as "being in rapport with one's environment." This is the final encounter where harmonious living is extended to the awareness of God's part in it.

In conclusion, the stages of perfection which are directly from traditional writings of the saints are applied in terms of personal encounter and direction. In terms of the third and fourth stages of encounter--mainly harmony with the environment--it is clear that it is not only the parish that can be dealt with within the framework of this concept, but also the third core of humanistic and nonchristian persons. It is not Thornton's intention, however, that direction be applied to groups outside the church, as will become clear in examination of his concept of pastoral counseling. Within this section it is appropriate to look at details of specific direction and the way in which a guide would go about directing an individual member of the parish.

First, an individual as a member of the parish would be saying the Office daily, and attending Holy

Communion with the Remnant group weekly as in the rule of the church. Secondly, as a member of this group he would be receiving personal spiritual direction from the director who would be the priest in charge of the particular group. Personal direction would move specifically in the area of personal prayer. Now, the aim of prayer and direction, as has been said, would be to obtain a state of habitual recollection. This state of recollection would be an ontological state reflected in the character and the state of being of the individual and would be nothing whatsoever to do with his acts of prayer, but rather would be signified by his state of being. The spiritual director here would be a person who would be familiar with the works of the saints and specifically with the various types of meditation. A type of individual direction which is based in the Anglican tradition, would be one which would utilize methods of meditation, each method being designed for the unique qualities of the individual in question. In this method the totality of prayer in terms of penance, confession, recollection, and thanksgiving would be unified within the meditative process. The central types or schemes of meditation are outlined as follows:²²

²²The following schemes of meditation were taken from Harton, op. cit., pp. 231 ff.

Scheme of the Ignation Method

The preparation. There are three parts in the preparation: remote, proximate, and immediate. The remote is simply the effort to keep one's life habitually in harmony with one's prayer. The idea here is for the person to be continually aware of a habitual way of life which is consistent with his environment, his aim being harmony with the environment. The proximate preparation is the preparation of the meditative material, that is, the investigation of what the material should be and the reading over of the object of meditation. This includes setting up the time when the meditation would be. Secondly, the proximate preparation involves recalling what the subject material is immediately at the point of waking early in the morning. The third point is the consecration or the giving over of oneself to the meditation. Immediate preparation is the commencement of the meditation by a beginning of the recollection of the presence of God, followed by an act of humility in which the person calls upon the Holy Spirit to help him with the meditation; which is also a recognition of the creative urge for change within him.

The Exercise. Here, the first stage is to image the subject of meditation, whether it is a gospel scene or something that happened during the day. The point here is active imagination. Next, there is the act of will within the image--or the act of imagining--in which one takes an active part in dialogue. The natural consequence of the meditation should be that it leads to a conversation with God.

The Conclusion. The conclusion of this meditation should bring the person to a conscious act of the will to make a resolution in terms of future action as a consequence of the meditation itself.

The Salesian Method

1. Preparation: a. Recollection of the presence of God. b. Invocation of the Holy Spirit. c. Setting forth of the subject of meditation.

2. Considerations and discussion of various things thought of, imagined, or discovered within the context of the meditation. This is equivalent to the conclusion of the Ignatian Method.

3. Conclusion: act of thanksgiving, oblation and petition.

Method of Saint Peter of Alcantara

1. Preparation: a. Act of recollection.
b. Act of contrition. c. Invocation of the Holy Spirit.
2. Reading of a particular subject matter.
3. The meditation: a. Imaginative (imagining).
b. Intellectual discussion.
4. Thanksgiving.
5. Offering: a. Of self. b. Of the merits of Christ.
6. Petition: a. Intercession. b. Petition.
c. Prayer for the love of God.

The Sulpician Method

(Note: this method is a very simple one and is very popular; it has three parts.)

1. Jesus before the eyes (adoration). The idea is to place oneself in the presence of Jesus and contemplate him.
2. Jesus in the heart (communion). The object is for the soul to draw into itself as it were, and relate to the Christ.
3. Jesus in the hands (cooperation). Here the object is to make an act of the will to give to God and come to some conclusion of the resolution in terms of the act of meditation.

The above meditative methods are the "standard groups" or meditations. They are all drawn from lives of the saints and are part of the system which each director must know in order to apply not just one system, but parts and ideas from each so that he may direct the individual in his unique growth. The object of the meditation is seen by the resolution of each system as being directly related to the change of the individual in his life pattern. It relates to the person in change not in terms of "growth in prayer," but in terms of growth in his state of being as that state relates to the being of God. Again, it is pointed out that the Anglican tradition sees the aim of prayer as habitual recollection. A person moves from the awareness of his senses--of his needs in terms of food or love--into what is described as the first stage of contemplation, that is, harmony with his environment. Recognition of God as creator of the environment brings about a reconciliation with that which is creator of the environment. The final stage of the Beatific vision is the experience of total union with God.

IV. SPIRITUAL DIRECTION AND PASTORAL COUNSELING

The subject of this paper is "The Anglican Priest as Pastoral Counselor." At this point the question must be asked: Is spiritual direction the same as pastoral counseling? Is pastoral guidance or direction, as the central function of the priest, something different or separate from his function as pastoral counselor? It is not basically a question of whether or not psychotherapy is helpful or even essential to spiritual direction, but rather it is whether or not the counselor in utilizing the science, is functioning differently from the director.

Both Thornton²³ and Tanguerey (author of the classic The Spiritual Life) readily agree that "Psychological studies are paramount, and to reading must be joined observation. One must add to this the study of practical psychology, the study of temperaments, nervous ailments and morbid conditions, which exert such great influence over mind and will."²⁴ John T. Byrne, a Catholic theologian writing in an article called "The Counselor and the Spiritual

²³Thornton, Christian Proficiency, p. 43.

²⁴A. Tanguerey, The Spiritual Life (New York: Desclee, 1930), p. 11.

Director," claims that counseling and spiritual direction are similar in their goal which is the development of practical prudence on the part of the counselee. He states, however, that they differ greatly because one is concerned primarily with the spiritual, whereas counseling is not. He goes on to say:

Spiritual direction differs most widely from counseling in that it does not operate primarily upon the plane of human prudence, but of theological faith. . . . Then, too, the spiritual director is the instrument of the Holy Spirit.²⁵

The latter view reflects that the priest is the exclusive agent of the Holy Spirit--an extreme statement reflecting the authoritarian attitude of the Catholic Church. As has been noted, this view would not be acceptable to the Anglican viewpoint which considers psychological and religious experience as synonymous and "empirical," the Holy Spirit being in all relationships as an integral part of the process. On the other hand, Thornton's view of pastoral counseling is so narrow as to exclude it from the realm of direction as in the following:

There has recently arisen an activity known as "counseling" or "pastoral counseling." This could mean direction (in which case, why not say so?),

²⁵John T. Byrne, "The Counselor and the Spiritual Director," Homiletic and Pastoral Review, LIX:6 (March 1959), 537-542. Cf. Ernest F. Latko, "A Psychotherapy for Scruples," Homiletic and Pastoral Review, L:12 (September 1950), 1119 ff.

but it is usually something very different. It seems mainly to be concerned with the immediate problems of practical life with an emphasis on those in trouble: broken marriages, crime, immorality (I use the word widely and correctly not in the ludicrously genteel sense), distitution, and mental disturbance, and so on.²⁶

He goes on to say that in his opinion he thinks counseling deals mainly with isolated cases of distress and includes, as well as priests, doctors and welfare workers. He then says that this had nothing to do with direction of souls, which has to do with guidance over a long period of time, and is dealing with people who essentially do not have problems of mental illness. Apart from the fact that Thornton is reflecting the present rather barren situation in England concerning pastoral psychology, he is also reflecting a view which is found in some current American literature. For example, the following statement by Jean Laplace:

The ultimate direction of direction is not merely the solution of the present problem, but the release of the client's own spiritual dynamism for maximum growth as a person, and especially as a Christian.²⁷

The theoretical separation of pastoral counseling and

²⁶ Thornton, Christian Proficiency, pp. 42-43.

²⁷ Jean Laplace, The Director of Conscience (New York: Herder and Herder, 1967), p. 10.

pastoral direction, it appears, is dependent upon a definition of counseling which labels it "problem solving," limits its goals and for the most part deals with mental disorder, character disturbance, or those in extreme need. However, within the context of these writers there is the feeling, at least, of a similarity which cannot be denied, for example in the following Catholic writer:

That which makes spiritual direction effective, is basically what makes good counseling effective. Spiritual direction works when there is a genuine interpersonal relationship between the people involved. There must be some real contact on a genuine human level.²⁸

These writers, then, for the most part separate spiritual direction from pastoral counseling on the basis of what may be considered a rather narrow or inaccurate definition of counseling. However, staying within the terms of the tradition, it becomes clear that if the pastoral counselor is in fact to be pastoral, then his function must be rooted in his function as priest and as cure of souls. The intent here, first of all, is to illustrate that the definition of counseling which has been given and which may be valid for certain

²⁸ Eugene C. Kennedy, "Counseling and Spiritual Direction," The Catholic Theological Society of American Proceedings, XVIII (1963), 118.

types of counseling, is in fact now superseded by other movements within psychotherapy, which in fact are very closely related in their goals to those of spiritual direction. Kirk alludes to this in the following:

In this connection, it may come as a surprise to the reader that no account has apparently been taken of the phenomena of psycho-therapy. Some justification for this may be found in the fact that psycho-therapeutic methods are, on the whole, directed to the cure of the abnormal, whilst the scope of the present book does not extend beyond the direction of normal souls. . . . But an investigation into the relation between psycho-therapy and spiritual direction is urgently required; and it is to be hoped that it will before long be undertaken by experts competent to deal with both sides of the question.²⁹

Once it has been established that there are other views of counseling, an attempt at comparison will be made with the object of arriving at a new definition of pastoral counseling. The fifth chapter then moves into a theological girding of the modern priest in the secular world in an attempt, on the basis of the first two chapters, to come up with a clearer understanding of the pastoral function of the priest within the Anglican tradition.

²⁹Kirk, op. cit., p. xvi.

V. REVIEW OF THE CHAPTER

1. The role or function of the priest in history is seen as being derived from the bishop, and is defined as being sacramental.

2. The unique theological function of the priest is to celebrate the Eucharist and pronounce absolution.

3. The practical function of the priest derived from the bishop is as cure of souls.

4. In the Anglican tradition the priest, pastorally speaking, is a spiritual director or guide.

5. Spiritual direction, as central to the function of the priest, is not authoritarian or dogmatic, but rather "empirical."

6. Spiritual direction is always within the framework of the Rule, which is a corporate matter. Primarily, direction must take place in the context of group growth out of which individual direction is assumed but understood as part of the group dynamic. The emphasis here is on the function of the priest as unifier. He represents the unity of the parish, symbolizing the unity of the Body of Christ each Sunday as he presides over the Eucharist within the context of the community.

7. The aim and goal of individual direction is

habitual recollection, derived through a discipline of individual meditative prayer. Although a discussion of stages of development were made, it is clear that what has been discussed or understood is an ontological state, not an increased or more intense or more developed act of prayer. The goal is that state of being which is aware of its environment as being related to the creation of God, and finally of being aware of God Himself. Finally, the relation of pastoral counseling to pastoral direction is contingent upon definition and understanding of pastoral counseling.

CHAPTER III

PSYCHOTHERAPY, DIRECTION, AND COUNSELING

The intention of this chapter is not to illustrate that psychotherapy or particular psychotherapists are the same as spiritual direction or spiritual directors. The goal is only to point out that there are sufficient similarities to warrant the utilization of the methods and techniques of psychotherapy by the spiritual director. A further intention is to illustrate the diversity within the discipline in regard to its goals as not being limited to those persons who would tacitly be described as mentally ill. The purpose also is to illustrate further that the gap between psychotherapy and spiritual direction cannot be closed since there is a confusion between discipline and role. The difference between the two is not to be found in the area of practical function, but rather on philosophical grounds. The spiritual director is by nature Christocentric in his philosophy, whereas the psychotherapist could be of any philosophical persuasion since his discipline as a whole is not based upon any particular system of thought. Therefore, direct comparison is a philosophical impossibility. The purpose of this chapter, then, is to point to the strong practical comparisons to

be found in psychotherapy which need to be utilized by the spiritual director.

In order to facilitate comparison the next section is divided into four related areas in psychotherapy: 1. Existential, confrontational understandings of therapy. 2. The direction of therapy as being spiritual in emphasis. 3. Psychosynthesis. 4. The group dynamic.

I. EXISTENTIAL, CONFRONTATIONAL UNDERSTANDINGS OF THERAPY

The purpose of manipulation, says Shostrom,¹ is control. "While I am in control, I experience feelings of security." To put it another way, man tends to manipulate or control his surroundings or himself in order to combat feelings of insecurity. Man is finite, and his thrown condition is his "contingency."² That is to say, man, because of his humanity, because of his social condition, is continually faced with the fact of choice. The fact of choice, says Bugental, naturally produces anxiety.³ This anxiety will be equated with existential

¹Everett L. Shostrom, Man the Manipulator (New York: Abingdon Press, 1967), p. 25.

²James F. T. Bugental, The Search for Authenticity (New York: Holt, Reinhart and Winston, 1960), p. 22.

³Ibid.

insecurity.

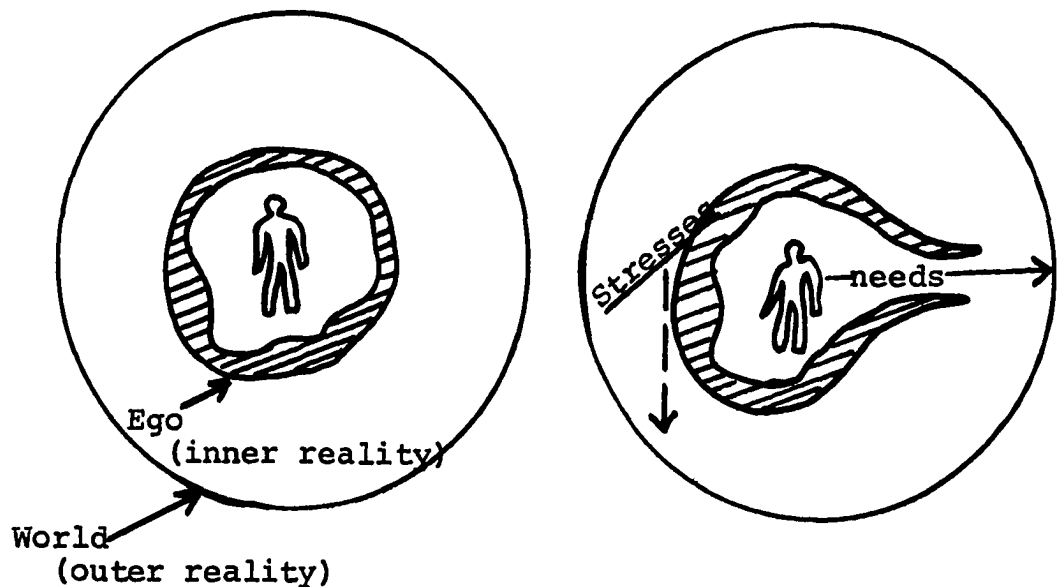


Diagram III
STRESS AND NEED⁴

The tendency innate in all of us is to become controllers by distorting reality in the following two ways:

1. To distort the internal reality by presenting to the world an unauthentic self, by controlling one's real self.
2. To distort the external world by treating persons as things.

⁴ William Glasser, Mental Health or Mental Illness? (New York: Harper & Row, 1960), p. 10.

Kaiser has treated this matter of control of the outer world as being seen in terms of the necessity of the person to avoid insecurity of existential loneliness by either dominating others and incorporating them into himself and so giving the false impression of unity, or by being completely dependent on the person and controlling them by passive manipulation.⁵ However, both these choices are self-defeating, since they only lead to false security. That is: (1) We become objects of ourselves to the extent that we control ourselves. One might say that the psychotic has become completely an object to himself. Glasser says that man's two basic psychological needs are "the need to love and be loved, and the need to feel we are worthwhile to ourselves and others."⁶ However, when one presents an "other self," love becomes impossible--it is the man behind the mask that one wants people to love, not the mask itself. (2) When man distorts the external reality, persons become things incapable of love and of loving. Manipulation, or the control of others, is, as Shostrom points out, where "a person exploits, uses, and controls himself and others as things in a self-

⁵Hellmuth Kaiser, Effective Psychotherapy (New York: Free Press, 1965), pp. 14 ff.

⁶William Glasser, Reality Therapy (New York: Harper & Row, 1965), p. 7.

defeating ways."⁷ Bugental calls this distortion of the existential reality, "that which can only lead to neurotic anxiety."⁸ Manipulative control is the distortion of reality, it is self-fragmentation, or distortion of the external reality by showing to the world a mask instead of the true self. It is clear that all such acts presuppose a degree of self-manipulation, or distortion of our inner reality. In the final analysis, manipulation is always self-destructive, and as such, obstructs the realization of our own potential.

Man is interpersonal, and is never an isolated being. Choice is made possible by acceptance from the community into which he is born. That is, the ability to choose is dependent on the extent to which he knows that he is loved, and that he knows that he has worth.⁹ Choice is an existential given,¹⁰ along with the finite character of his body, his ability to act, and the fact that he is separate as an individual, yet a part of life, nature, and community. The fact of choice in the face of his finitude, in the face of loneliness or

⁷Shostrom, op. cit., p. 15.

⁸Bugental, op. cit., p. 23.

⁹Glasser, Reality Therapy, p. 10.

¹⁰Bugental, op. cit., p. 287.

separateness, confronts him with the fact of responsibility. Since he is finite and since no choice can be perfect, responsibility automatically brings about existential guilt for the imperfection of his choice. Existential guilt is not to be confused with neurotic guilt here, since existential guilt is guilt which arises out of the recognition and affirmation that he is in fact finite, whereas neurotic guilt is feeling of loss of identity, meaninglessness, and blame as a result of his inability to recognize his finitude in the face of choice. The fact of choice, then, itself brings about anxiety since he has to take risk into account in any choice that he makes. Should he already have a personality which is conditioned by insecurity, then this would add to the difficulty of his choice and would often make choice impossible. The counter to insecurity is to have been--and to be--loved and know that he has worth.¹¹ Therefore, the less love he received as a child, the greater his insecurity in choice, and therefore, greater is the possibility of making wrong choice, and so producing inadequate life-styling.

¹¹ Glasser, Reality Therapy, p. 10.

Since no one grows up under perfect conditions, what has been said is true of all to a lesser or greater extent. Freedom, then, is the freedom to choose, but the human tragedy is that adequate choosing is dependent upon love received, or in adult terms, is dependent upon one's involvement with others.

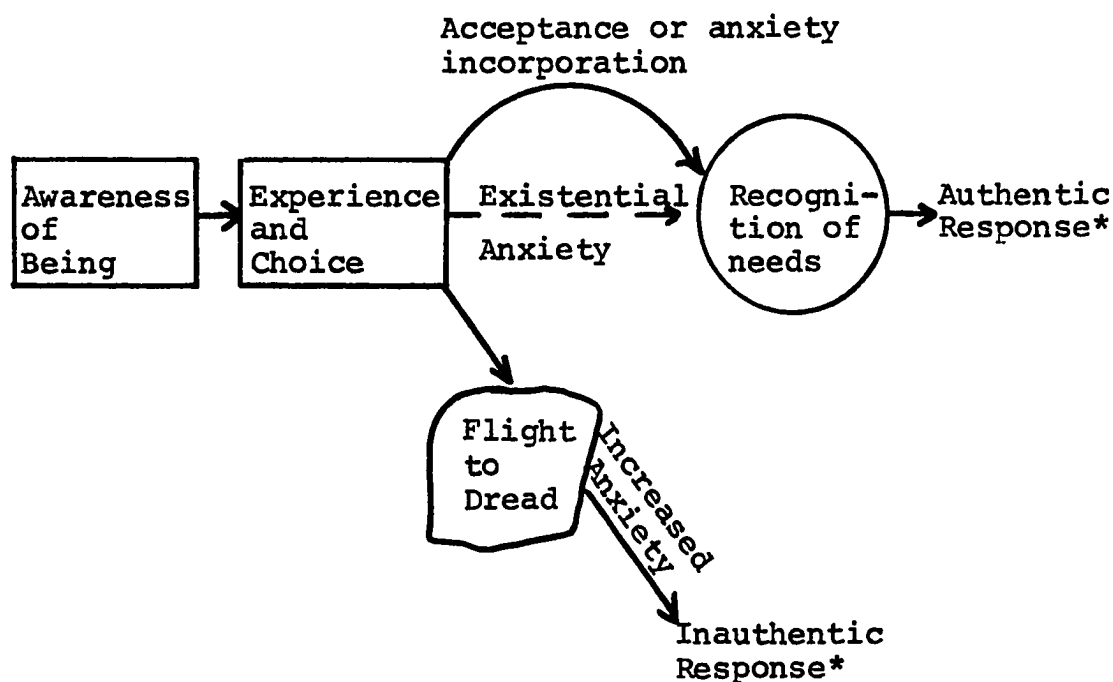


Diagram IV

CHOICE AS DENIAL AND INCORPORATION OF ANXIETY¹²

The above diagram summarizes what has been said. The person is first aware of himself and then encounters

¹²*Authentic and Inauthentic in the diagram are technical terms for the type of response produced by the choice and anxiety incorporation on the one hand, or of dread on the other.

a "subjective experience," that is to say, any experience which demands a decision of him. The need to make a decision or choice immediately places him apart from others since it is he alone who can make that decision. This feeling of being apart, this awareness of his "thrown condition" in turn makes him aware of a natural, or existential anxiety. If that anxiety is too great, he will flee from the responsibility of the decision by trying to avoid an honest response, or by withdrawing altogether. This is indicated by the responsive dread in the above diagram. His alternative is to face that anxiety which is naturally a part of him, making a choice in the face of it, recognizing that it may or may not increase his feelings of anxiety. It is the author's opinion that choice is contingent upon the amount of love that the individual has received or is receiving. This brings us to the place of involvement in the therapeutic relationship.

The Place of Involvement: Glasser feels that if any psychotherapy, individual or group, is to be effective there must be within its context a therapeutic atmosphere. If this atmosphere is not present, then any therapy is going to be ineffective.

In institutions the whole staff must work to create this atmosphere in order to increase the patient's ego strength. The principles of good psychotherapy

are applied to a community of people to help the institutionalized group toward developing more effective egos. Without this atmosphere, institutions can only perform the service of removing the patient from the community. Under these conditions only a little haphazard therapy is possible in contrast to the large amount accomplished where a concentrated, planned staff effort produces a therapeutic atmosphere.¹³

This involvement with people is not only a matter for therapy, but is directly related to the need of people to feel loved and worthwhile. It is the way in which a person is in touch with reality and able to fulfill his needs within the world. The most graphic example of this in the writer's personal experience was in a group of five adolescent girls led over a period of four months.

Of the five girls, two of them were involved in Hells Angels, and all five were involved in intense sexual behavior. They ranged from the age of fourteen through sixteen years. It was my feeling when this group began that it would not be helpful to the young people unless their parents were involved. I was skeptical about the helpfulness of the group since I felt at that time that therapy was not taking place. The girls would come to the group each week and vent a tremendous amount of hostility verbally against their parents and adults in general. They talked about a whole range of subjects and in particular, the subject of status in terms of their experience with alcohol and drugs. As the weeks went on, the conversation began to extend itself into the area of sexual involvement and statements were made

¹³ Glasser, Mental Health . . . , pp. 152-153.

indicating they knew that I would not report this to the Probation Department. Earlier statements had been conditional; such as, "If we say this, you won't report it to the Probation Department, will you?" At the end of three months they were talking freely about their experiences, but as yet we had not been involved at all in what I consider to be a normal therapeutic relationship, but I had simply been a listener to the girls' complaints and activities. After this period of time I was quite frustrated and expressed the opinion that I felt that the parents should be involved with the girls in the therapy sessions since there was a question in my own mind whether their relationship to their parents could get any better unless the totality of the family was involved. Although I feel that family therapy is most effective, I have to report that I was proved wrong in my exaggerated claim to family therapy at this time, since the parents claimed that there had been a radical change in their relationship with their children.

Because of several of the families moving away and physical changes in terms of school graduation, etc., the group broke up, but two of the members insisted on coming to talk to me occasionally. Several months later, I asked one of the members what she felt had happened in the group, since there had been so much improvement in her relationship with her parents, although they had not been involved. She said, "Man, we always talk about that stuff, drugs, sex, and so on, but we had never been able to talk about it in front of an adult, and I guess that made all the difference. I mean, you have to have respect for yourself, don't you?" This experience which was a very creative one for me, illustrated the fact that deep, involved relationship is perhaps far more important than any "therapy."

Creative involvement, then, is the primary condition for therapy and perhaps in terms of the needs that Glasser points to, the only condition that can make healing possible. Glasser seems to get at the core of the question of acceptance and involvement by

taking issue with the classical sickness-health dichotomy. Glasser states that he does not accept the concept of mental illness.¹⁴ He says that the patient cannot become involved with the therapist as a mentally ill person who has no responsibility for his behavior. For Glasser, then, a core issue, as with Bugental, is the question of responsibility where responsibility is defined as follows: "The ability to fulfill one's needs, and to do so in a way that does not deprive others of the ability to fulfill their needs."¹⁵ Therefore, for Glasser it is not a question of mental sickness, but a question of irresponsible behavior. Patients, he says, are not regarded as transference figures as in the psychoanalytical framework, but as persons who can be involved with the therapist on a deep relationship without excusing their behavior in terms of unconscious motivations. The author feels that Glasser is exaggerating the classical analytical position which might better identify transference as a misunderstanding of involvement. However, Glasser's point of view can perhaps be appreciated and his stress on involvement seen as the love relationship between therapist and client.

¹⁴Glasser, Reality Therapy, p. 44.

¹⁵Ibid., pp. 13 ff.

Bugental, in an article in Existential Psychiatry, listed five characteristics of the process of commitment of the therapist to the patient which are as follows:

1. That the therapist be committed to his own being in the encounter and not to a role as therapist.
2. That the therapist be committed to the patient's own being in terms of trust and his worth or potential.
3. That the therapist seek to be committed in his relationship to the patient and the society, but not to any particular form of society or institution.
4. That the therapist seek to be committed to the totality of the patient's life space.
5. That he seek to be committed in his relationship to the unknown, which embraces the patient himself and all that we know, but not to any particular postulation about the nature of that unknown.¹⁶

In the author's opinion there is a close relationship between what Bugental here calls commitment and what

¹⁶James F. T. Bugental, "Commitment and the Psychotherapist," Existential Psychiatry, VI: 23 (1968), 291 ff.

Glasser calls involvement to what was described as "empirical" guidance on page 17 of this paper. That is to say, "empirical" guidance is the traditional way within Anglican direction of fostering the growth of an individual by a depth relationship with him. The method implies a therapeutic atmosphere [see pages 43-44], a commitment of the therapist or the director to the totality of the patient's life space. This is not to say that Glasser's¹⁷ goals are the same as those of the traditional spiritual director or those of Bugental. This is only to say that there is a strong similarity between what these three people are saying and doing.

II. THE DIRECTION OF THERAPY AS BEING SPIRITUAL IN EMPHASIS

As we have seen, man as he becomes more insecure, naturally becomes more manipulative, which is self-defeating. However, since manipulative control becomes self-distorting, reality itself is distorted, preventing man from obtaining his goals, which are reality dependent. In other words, when one distorts reality one frustrates his ability to fulfill his goals, and he moves into a

¹⁷These goals are stated in Glasser, Mental Health . . ., pp. 152-153. [See pages 43-44 of this paper.]

state of alienation from himself and society. Alternatively, when one moves away from reality distortion one becomes what Maslow¹⁸ and Bugental¹⁹ call "Authentic Beings." The therapist then, is interested in a therapy that (1) reduces reality distortion and (2) moves toward greater authenticity. Existential insecurity is man's basic anxiety condition which was arrived at by having to choose, within the framework of his given social, cultural condition. This is his thrown condition which produced his feeling of lesser or greater need for control. In other words, the type of choice made is contingent upon the amount of love and support he has received, or is receiving. For example, the less support a child has received, the greater will be his need for love, and so greater the need for control. Now, the greater the need for control, the greater the distortion of choice. If we see distorted choice as irresponsible action, then to quote Bugental: "The repression of awareness of past responsibility inevitably requires for its maintenance additional repressions of present possibilities."²⁰

¹⁸ Abraham H. Maslow, Toward a Psychology of Being (Toronto: Van Nostrand, 1962), pp. 3, 178, 181.

¹⁹ Bugental, The Search for Authenticity, pp. 31 ff, and pp. 376 ff.

²⁰ Ibid., p. 192.

Past choices are learning situations for present and future choices. Seen in retrospect, these past choices are the child's way of dealing with insecurity or lack of control. His future choice pattern is greatly effected by the amount of love, support, or involvement out of which the child made his choice. To summarize, once again the emphasis is placed on relationship.

Clifton Kew has the following to say: "No one is quite sure what inspires creative change in a patient, but it seems to be associated with relationship to one who cares."²¹ Growth, then, is contingent upon involvement. The question now has to be posed: "Growth towards what end?" In the last two references from Bugental and Maslow, the words "authenticity" and "awareness" were used. The goal of spiritual direction was seen in terms of habitual recollection, which in itself posited a state of being which was composed of expanded awareness, awareness of one's environment, and awareness of one's environment as being rooted in the unity of God. This would appear to have similarities with what Bugental means by the authentic and by awareness.

²¹ Clifton Kew, "Psychological Factors Involved in Spiritual Therapy," Pastoral Counselor, V: 1 (Spring 1967), 12.

For Bugental, authenticity is the central concern of psychotherapy.²² He says that the main undertaking of psychotherapy is to accept the responsibilities and opportunities of authentic being in the world. One is authentic to that degree "to which his being in the world is unqualifiedly in accord with the givenness of his own nature and of the world."²³ That is to say, that the aim of therapy is to develop man's potential. This is similar to the Purgative in Harton.²⁴ However, Bugental himself goes beyond this point as observed in the following quotation: "Authenticity is the term I will use to characterize both a hypothesized ultimate of at-oneness with the cosmos and the immense continuum leading toward that ultimate ideal."²⁵ The goal of spiritual direction as being ultimate awareness as a state of being, which will be described as the authentic, would seem to have similarities to the goal which Bugental suggests.

²² Bugental, The Search for Authenticity, pp. 31 ff.

²³ Ibid., p. 32.

²⁴ Harton, The Elements of the Spiritual Life, pp. 306 ff.

²⁵ Bugental, The Search for Authenticity, p. 32.

The similarity is in that the goal of spiritual direction as well as that of Bugental is to develop the individual human being to the maximum of his creative abilities. However, it must be pointed out that there is a basic difference in that the spiritual director places this within the context of Christian theology; that is to say, he is always Christocentric whereas Bugental would wish to disclaim any adherence to a particular philosophy for professional reasons. In other words, proclamation of Christ is integral to the function of the director but not necessarily of the professional psychotherapist.

Awareness, according to Bugental, is seen as an evolving phenomenon.²⁶ One is not born with awareness, but one seeks to attain it. The relationship of awareness to authenticity is seen within the construct of the concept of choice. When a person makes a choice, it generally speaking, leads him to distortion of self--ultimately in the direction of "dread"--or he makes a choice toward undistorted being which would be called authentic choice. Choice, then, is the crux of polaristic tension, for just as one recognizes the potential

²⁶ Ibid., pp. 220 ff.

tragedy on the part of dread, so one opens oneself to the realization of joy--the polar opposite on the part of authenticity.

Bugental uses the word "ontogogy," which is concerned with aiding a person to actualize, or make real his potential, which must ultimately lead to the final stages of "transcendence."²⁷ Transcendence is a new awareness, a broadened state of consciousness, enabling man to cognize reality in dimensions which are above and beyond "dualities and multiplicities."²⁸ Authenticity is a direction which is toward his transcendence. Joy is rooted in man's freedom and arises out of facing the infinite and affirming himself. "Fulfillment is the flower of accepting our finiteness and yet partaking of the infinite."^{29,30} This then, is "trancendent joy,"

²⁷Ibid., p. 61.

²⁸Ibid., p. 277.

²⁹Ibid., p. 165.

³⁰The concepts of awareness of the finite and the infinite as being unifying are also prevalent in the school of psychosynthesis (p. 56 ff.). However, the author wishes to point out that by finitude here is meant limitations due to physical and emotional states. For example, a person with one leg cannot be a champion swimmer. What is unifying is the awareness of the infinite in the face of my limitations. It also needs to be stated that if such a therapy dealt only with a person's finite nature, it would be far from unifying. There must be a unifying force that the client needs to be made aware of. Assagioli moves in this direction (p. 59 ff.). The question will be dealt with under theology in more detail in Chapter V.

"Ultimate awareness"; it is what Maslow refers to in "peak experiences."³¹ Since the path of dread leads to ultimate finitudinal destruction, or isolation, so the path of authenticity leads to the infinite. It is clear that what Bugental understands to be the goal and direction of psychotherapy--namely toward authentic character as a state of being, expanded awareness as the nature of that being--bears similarities to the goals in traditional Anglicanism under the heading of "Spiritual Direction."

Now, so far this paper has dealt in terms of the theoretical, so that it could be claimed that the methodology involved is totally different. In terms of Bugental's book, Search for Authenticity, the actual practicality of the approach is minimized, his treatment being, for the most part, a suggested theoretical background for the practical therapist.

At this point the question of behavior is raised as man becomes aware of the totality of his being in the world in which he exists, which is described as his "Aloneness." This condition is what Bugental refers to as the "thrown condition," the state of being separated from others yet at the same time wanting to be

³¹

Maslow, Toward a Psychology of Being, p. 3.

a-part-of others. This "Aloneness" is what Helmuth Kaiser, in a book called Effective Psychotherapy, called the universal symptom. It is, of course, similar to the symbolism of returning to the womb, that is, returning to the place of unity with another where one feels warmth and security over against separation and independence from mother.

To extend this idea, the human condition is that one has a body which reminds him of his finite character in that body; even if it should be a good body, it is going to grow old and deteriorate. One's Self is finite and is aware of its finitude by the reality of one's body, which is limited both in its exercise and its duration. One's "thrown condition" suggests that he is separate from others, but very much aware of the need to be a part of others. This, with his ability to act and to choose, creates a new existential given which is interpersonal in character. The new given is that by the nature of his finite character, one must affirm the worth and values of others if he is to survive (page 39). This is a part of the instinct for self-preservation, but it is also a part of the creative urge which drives him to be a part of others in a productive rather than a destructive way. A therapist commits himself not only to the individual and his

natural potential, but also to his innate creative ability to be able to function productively within an interpersonal society.

III. PSYCHOSYNTHESIS

The concept of psychosynthesis was introduced and developed over more than forty years ago by Roberto Assagioli, an Italian psychiatrist who founded the Institute of Psychosynthesis in Rome, in 1926. The aims and goals are directed at going beyond traditional psychoanalysis. To quote Robert Gerard:

The goal is not analysis; it is much more. it is synthesis, mainly an integration, a wholeness, a unity, a harmonious use of all our functions, of all our potentialities, of all our drives. Psychosynthesis refers to the integration and harmonious expression of the totality of our human nature-- physical, emotional, mental and spiritual.³²

The goal is stated as synthesizing the person into a creative whole. This synthesis is believed to occur around a personal center which is the "I" and which is similar to what Bugental refers to as the "Self." Also, it is noted in the writings of Assagioli, that there are two levels of psychosynthetic development; the first called a personal psychosynthesis which occurs around

³² Robert Gerard, Psychosynthesis (New York: Psychosynthesis Research Foundation, 1961), pp. 2-3.

the center, which is the Self, and a second level which is called spiritual psychosynthesis, wherein the center is called the spiritual self.

The goal is not only personal psychosynthesis, which is an effective integration of a personality much like Thornton's rapport with the environment, but also a spiritual psychosynthesis; that is, an integration of the personality with a spiritual center, of which the integrated personality then becomes an instrument of expression in this world. To quote Gerard once again:

This integrated personality is to be synthesized around a much deeper center, which not only experiences a sense of self-identity, but also a sense of universality, of being in communion with other beings and with the universe at large.³³

It is clear that the thoughts expressed here are very similar to those of Bugental, with reference to the process toward authenticity. In fact, Bugental has been quoted a great deal by exponents of psychosynthesis. Growth is seen as a common process from unauthentic to authentic existence. In the case of psychosynthesis, it is seen as a movement from personal psychosynthesis to spiritual psychosynthesis. In addition to what has been said, there is the belief that the spiritual urges within an individual are as basic and primary as

³³Ibid., p. 3.

the sexual and aggressive drives. Assagioli distinguishes between various stages in the process of psychosynthesis.³⁴ (1) The first stage involves a thorough knowledge of one's personality and would be similar to the beginning stages of any therapy. (2) The second stage would be focused on control of the various elements in one's personality. This is based on the fundamental psychological principle stated by Assagioli as follows: "We are dominated by everything with which ourself becomes identified. We can dominate and control everything from which we disidentify ourselves."³⁵

A practical example is the domination of anger--that is, the man who becomes so angry he loses all self-control. Another example will be seen in the instance of Allen (page 65) as having been dominated by the crippled state of his hand to the extent that he could not function. When Allen finally was able to recognize the nature of his finite self, the reality of a limited body in psychosynthetic terms, he disidentified with the body and became much more the center of control. Therefore, at this stage in psychosynthesis, there are specific exercises of relaxation and disidentification to deal

³⁴Ibid., pp. 6 ff.

³⁵Roberto Assagioli, Psychosynthesis (New York: Hobbs, Dorman, 1965), p. 22.

with this problem. The point, then, is to get at the deep question of "who I am." "I am a self." "I am a point of self awareness." (3) The third stage is the realization of one's true self, the discovery that "Myself"³⁶ is the unifying center. That is to say, this would be very much like Harton's Purgative stage since the discovery of one's self is the awareness or acknowledgement of one's finitude. According to psycho-synthesis, once a person discovers this unifying center, then he discovers also that he is in control of his faculties and emotions and as such is able to make concrete decisions, choices, which would lead him to authentic existence. (4) The fourth stage is the psycho-synthesis itself. That is, the arrival at the maximum awareness possible for the human being, the maximum authenticity possible for the human being. It is questionable, of course, whether this stage is ever reached by a human being, which is what the goal of the synthesis

³⁶The unifying center here is not "my finite self" but my "self." The distinction is that "self" is used here as in Jungian terminology, but "finite self" refers to the limitation placed on the "self" by man's finite body. Disidentification then deals with man's bodily limitation labeled by Assagioli as: Body, Emotions and Desire (p.64). Self is seen as having potential beyond the limitations of body and emotions as being related to a cosmic unifying force. Assagioli does not explain the nature of this unifying force which will be dealt with in Chapter V.

itself is. Assagioli says the following of psychosynthesis:

It may also be considered as the individual expression of a wider principle, of a general law of inter-individual and cosmic synthesis. . . . From a still wider and more comprehensive point of view, universal life itself appears to us as a struggle between multiplicity and unity--a labor and an aspiration toward union. We seem to sense that--whether we conceive it as a divine Being or a cosmic energy--the Spirit working upon and within all creation is shaping it into order, harmony, and beauty, uniting all beings with each other through links of love, achieving--slowly and silently, but powerfully and irresistibly--the Supreme Synthesis.³⁷

Here again, it is obvious that the thinking of Bugental and Assagioli shows similarities in terms of their goals. The similarity here between direction and psychotherapy is, in this writer's opinion, the recognition of the growth potential beyond individuality and into the realm of the cosmic. As has been pointed out before, the director would, of course, relate this to Christian theology and principles. The undergirding differences are not to be found in the practical nature of the disciplines, but rather in the realm of the philosophical which generally has not been thought of as being normal to the discipline of psychology, making some of the comparisons somewhat difficult. The book

³⁷ Assagioli, Psychosynthesis, pp. 30-31.

written by Assagioli called Psychosynthesis, is a manual of principles and techniques. Although many and varied techniques ranging from psychological testing through to the use of writing and music are suggested, in general there is an emphasis on two types of exercises or methods: (1) Disidentification exercises, and (2) Meditative exercises.

Some of these techniques are described to assist in understanding something of the practical way of going about psychosynthesis. The therapist here is understood not as a person who engages a client in order that he may help him to understand himself better in order that healing may come about, but rather, he is seen as a guide. In this respect he is similar to Thornton's director, who through a deep interpersonal relationship with the client helps the client to come in touch with his own center of control called the Self, so that he may move toward more authentic existence. The way in which the therapist acts as guide will become more evident through the explanation of some of the techniques. However, it shall be repeated once again that the condition of therapy, the prerequisite to the following, is the deep relationship of the therapist to the client. In psychosynthesis as well as in any of the Self systems, the central characteristic is the way in which the

therapist is committed to the process and potential within the client.

Disidentification

Cognizant of the rule, "We are dominated by everything with which ourself is identified, we can dominate and control everything from which we dis-identify ourselves," the therapist moves into the first stage of psychosynthesis which is aimed at helping the person to understand that he is the center of control, and that disidentification begins with the disidentification from the body, the emotions, the desires and the intellect. A review of the method itself is followed by a case example.

The Relaxation Exercise: This is a standard method of relaxation as used in physical therapy, or Autogenic Training,³⁸ and aims at the relaxation of the person's physical body, avoiding any mental exercises. A standard technique might be as follows:

The person is asked to lie down on a bed or a couch, legs sufficiently apart so they are not touching, hands down by the side so that they are not touching the body or themselves,

³⁸Johannes H. Schultz and Wolfganz Luthe, Autogenic Training (New York: Grune and Stratton, 1959).

back and neck in a relaxed position with the head resting on a pillow. The person is then asked to breathe in four times very deeply and then to blank all thoughts from his mind, only obeying and moving along with the words of instruction of the therapist. The therapist, then, would ask the person to concentrate on the toes of the left foot, and doing this by requesting the person to clench his toes up tightly and release them. Having done this several times, he will move to the toes of the other foot and then would move up both legs, asking the person to clench the muscles tightly and release them. The next would be to move to the hands and the arms and shoulders, finishing the exercise, for example, as follows: "Tighten your neck and relax it, tighten your neck and relax it, allow your head to get heavy on your neck. You feel it relaxing. Your whole body is relaxing, you whole body is relaxing, your whole body is relaxing." The person having been relaxed, the therapist would then proceed into the disidentification exercise as follows: "I am relaxed, I have a body, I am aware of my body, I have a body, but I am not myself in my body. I have a body, but I am not myself in my body." Finally,

he would say, "I have a body, but I am not myself my body, I am the center of pure self-consciousness." Next, over a series of weeks, the person would be instructed to repeat this exercise possibly once or twice a day and moving into the following three formulations in addition to the body: (1) "I have emotions, but I am not my emotions," (2) "I have desires, but I am not my desires." (3) "I have an intellect, but I am not my intellect." Then, after each exercise the person would affirm, "I am a center of pure self-consciousness."

The purpose of this exercise is to help the person understand that he is the center of his control and that he has a dynamic force within him which he will call the Self, which is capable, with guidance, of mastering the problems that the person feels he has in terms of emotions, intellect, etc., and that in addition to this he is capable of moving forward spiritually into unlimited goals. The following case will give us an example of how this exercise might be used once the person has become accustomed to it.

The Case of Allen:

Allen is a man of 50 years of age whom I saw over a period of six months, and who originally requested therapy through his minister who was unable to deal with the problem which was described by Allen as follows: "Life has lost all its meaning. I am really worth very little and see no point in going on. However, I feel perhaps there must be something and I should at least try to get help." An investigation of his background showed that he had been married five times and came from a family whose father was a passive dependent person, his mother very dominant. His father died when he was 14 years old and he lived with his mother until the age of 20 when he ran away from home.

Six months after his last marriage, which was five years ago, he relates the following: "I went crazy one day and could not control my anger and my feelings of nervousness, so I broke a bottle and slashed my wrists. After that I did not know what happened except that I was told I had been in a mental hospital for a period of four or five months. Because of what I did to my wrists, I have lost the use of one hand and now I am completely useless and have no meaning to my life. I have no friends, because every time my friends come around I become very, very nervous and tense and do not know what to say to them."

Over a period of months, Allen was asked to do the disidentification exercises with particular stress on the emotions and the body, using the following formulations: "I have a body, but I am not myself my body. I have a bad hand, but I am not myself my hand." "I am very tense, but I am not my tension. I am very tense, but I am not my tension." The latter was used when people would visit him, and the former was used constantly. Of his difficulty in talking to his friends he had the following to say after several months: "I had visitors yesterday and as soon as they came to the door I felt very tense and anxious and so I invited them in, went into the bedroom, relaxed for a minute or so, and repeated my exercise, with the result that my anxiety disappeared completely and I was able to have a normal relationship with my friends."

Here, then, is an example of fear of relationship dominating the person in terms of tension and anxiety. From Allen's point of view, his anxiety was dominating him and preventing him from proceeding further with the relationship. The exercise on the body, he reported, made him feel very relaxed; from my own point of view it had the effect of expansion of awareness. An example of what I am talking about can be understood in terms of the following interview, which took place a week later.

Allen: I feel so miserable today. It's my hand, you know. Ever since I cut my wrist I can't use it. It gives me so much pain that I can't do anything. I really do not feel I want to go on any more.

Therapist: What does your hand feel like right now? I notice that you keep clenching it and releasing it.

Allen: Oh, I do not know. It feels like there is a big fire inside of it.

Therapist: I would like you to close your eyes and relax, Allen, like you do in your exercises, and to mention your hand and to tell me what you see.

Allen: I see my hand. I cannot see anything else but blackness with my hand in the middle of it.

Therapist: I want you to go inside your hand and tell me what you see.

Allen: I'm inside my hand now, and I see a large field with a huge bonfire in the middle of it, and there is a man throwing wood on the fire. He is very enthusiastic and throwing lots of wood on the fire. The fire is getting bigger and burning higher.

Therapist: I want you to go close to that fire and tell me who the man is.

Allen: It's me. I'm throwing wood on the fire. I can feel my hand burning as I throw wood on the fire.

In the interview that followed, Allen became aware that his image indicated that not only had he been dominated by what he considered to be a crippled body, but in addition to this he wanted to be dominated by the body, as was indicated in the image by him throwing wood on the fire. It became evident later through counseling with him and his wife that he was using his hands as an excuse for avoiding relationships with people, for not working, and finally for being completely dependent upon his wife. In this particular instance, then, this disidentification allowed the person to relax, control his anxiety to the extent that he was able to relate to people as a person in control of himself. Secondly, the exercise confronted him with the reality that he not only could control his body, but that his inability to do so was not the result of the body dominating him, but rather, of his choosing to use his body as a means to an end. It is my conviction that Allen was not aware to a sufficient degree, at least when therapy started, of the real place his hand was playing in his personality. The disidentification exercise placed him enough in control of his faculties to be aware that he was using his hands as a means to an end, mainly, as a means to be dependent upon his wife.

Another major area where the author found this exercise particularly useful has been with several people on the question of failure. In terms of Assagioli's categories it would probably be: "I have desires, but I am not my desire." One person in particular who was the manager of a machine shop had requested two week's leave because of an extreme nervous condition and continual loss of temper at the shop when anything went wrong. Two interviews disclosed his real problem was that if anybody should make a mistake in the shop it would reflect on him as the manager. He went through the exercises, stressing the following: "I can fail, but I am not myself a failure." Over a period of three weeks he reported almost complete lack of tension at work. This person and several others who had been helped in this way usually did not return to therapy, feeling that their major problem had been solved. I point this out since I feel that these disidentification exercises are only a part of the whole process, and should not be considered as an end in themselves.

In the next section consideration is given to some of the meditative techniques, and it should be noted that all the following techniques in the process of psychosynthesis are preceded by disidentification exercises as a preparation to meditation. That is to say, the relaxation exercises alone without the actual disidentification are always used as a prelude to the meditative procedure. The two processes should not be considered as separate, as was just noted, but as part of a single whole.

Meditative Exercises

These exercises are extremely varied, both in use and in technique. Also, they come under other forms of terminology such as "image therapy," "twilight imagining," or "fantasizing." One might raise the question of why the word meditative is used and whether or not it is only being used to fit in with the traditional outlook on spiritual direction. The answer to the question is that although these techniques are extremely varied, there are certain types of techniques which are described as being meditative, since they have particular goals in mind, which are thought of as being spiritual. The two particular types of exercise reviewed here are the "dialogue with Christ or Self," and the method of Happich. Before going on to the description of these two as examples a few words should be said about imaging in general.

The method for image therapy is much as described in the last example with Allen on the question of the hand--that is, to get the patient to image a particular scene and describe what he encounters and what he feels. The method can be used as described in the case above, which was originally developed by Fredrich Mauz³⁹ where the therapist takes the image directly from the normal dialogue which takes place in the therapeutic interview. An example was Allen who had a problem with his hand, and in that case the therapist asked him to visualize his hand, to go into his hand and describe what he saw. The therapist Desoille⁴⁰ used this method totally through the interview and in each interview, but allowing the patient to image what he wishes, describing what he sees. This form of exercise bases its therapy mainly on the dream interpretation as declared by C. G. Jung, and would look for the various archetypal symbols. Other therapists use set beginnings and symbols in terms of beginning the imaging, feeling that certain symbols bring out unconscious feelings which are archetypal in nature. Happich, for example,⁴¹ uses set symbols such

³⁹Assagioli, op. cit., p. 312.

⁴⁰Ibid., p. 312.

⁴¹Ibid., pp. 294 ff.

as the meadow, which often serves as a symbol for the mother as in mother earth, the mountain which brings out feelings of aspiration or failure in the individual, the stream, and so forth; a person would be asked to explore the archetypal symbol, enabling him to work through specific anxieties. By introducing a series of symbols over a period of time the person will be led into a growth experience, which is designed by the therapist and which, of course, is very closely akin to the concept of spiritual direction.

Meditative Technique of Happich: The following is taken from an article by William Swartly called "Meditative Techniques in Psychotherapy." Happich spoke of the "symbolic consciousness" which he felt was between consciousness and unconsciousness and was the point of departure for all creative production and healing processes. This level of consciousness was brought about by the relaxation exercises above, so the first part of the method was relaxation. The exercise proceeded then, following the relaxation as follows:⁴²

1. The meditator would describe his meditation and what he saw to the therapist and would always begin in a small room and he would be led from the

⁴² Ibid., pp. 306 ff.

room where he was sitting, through the city, if the therapist's office was in the city, out beyond the city to a meadow covered with fresh grass and flowers. He would then be asked to look upon the meadow with pleasure, describe what he sees, and then return to the room.

2. Slowly, the meditator would be led into the second stage of the exercise through a series of meditations where he would be led out of the city through the meadow and up a mountain, and then asked to return down the mountain back to the room again.

3. The third stage of the meditative exercises would be for the meditator to pass back from the mountain through the meadow into a grove and to a chapel.

4. The final meditation would be the meadow, mountain, chapel, and then to a fountain where he would be asked to listen to the murmur of the water.

The purpose of this meditation with these specific symbols was to move the person through specific archetypal experiences. The totality of the meditation method consisted in moving through this system over and over again. The meadow provided the symbol of youthful

mother nature in her serenity, and also represented the blessing of life which the meditator must seek in his potential. It also, according to Happich,⁴³ represents the world of the child, with all its creativity. The mountain and its feeling of climbing demonstrates within the man his capacity to develop potential and freedom. Often, on the way up the mountain the person will encounter a forest, symbolizing the fearful side of nature and his reconciliation with the dark side of himself. The chapel represents the innermost rooms of the psyche and is symbolic of transformation, and is for Happich that which initiates the religious function of man. Finally, the water is the symbol of life--the life of which the meditator is a part--which will also be tied in with the concept of mystical union. "The meditator is forced to occupy himself with the symbols selected by the therapist until he has explored the fulness of their meaning."⁴⁴ It is noted that Happich developed this therapy sepcifi- cally out of his religious attitude and considered it to be a Christian meditation. He also went beyond the symbols illustrated onto what he called the higher step in which he had persons then meditating on symbols of

⁴³ Ibid., pp. 307 ff.

⁴⁴ Ibid., p. 308.

wholeness, in particular the union "mandala," the idea being that the person through this will then experience what Bugental called transcendent joy.

The Case of Joseph:

Joseph was a minister of a protestant church, married, having what he described a normal background, but rather difficult relationships with his mother who he felt dominated him. His particular difficulty was feeling hostility toward his wife, and his inability to express himself. When he talked, he talked constantly in a flat tone with very little feeling and expression. In short, he had difficulty in expression and had a need to free himself psychically. In the following meditation he was passed through Happich's first two stages, namely from the meadow to the mountain and back to the house. This will serve as an illustration of what can happen in terms of a person's aspiration to freedom.

He described himself moving through the meadow which was seen as thick with grass, and that each step he took was very difficult for him. Several times he encountered barbed wire, claiming that it prevented him from going on. However, he eventually made his way through the grass to the mountain, but between him and the mountain stood a river of mud. He was then asked to go through the river to the other side and provide for himself ropes to pull himself across the river. Having forded the river, he then encountered a dark forest from which he said there was no escape, no roads, and where it was impossible for him to move up the mountain. At this point a therapist introduced a large bird which came into the forest onto which he was to climb and which would take him to the top of the mountain. He described climbing on the bird, the bird being an ugly, terrifying beast of feminine character, much like a scraggly chicken. He reported feelings of fear and trepidation as he climbed on the chicken, but as the chicken rose up and flew to the air his whole sound of voice and expression changed as he declared, "I feel free with the wind blowing through my hair." The bird then placed him on top of the mountain where he felt terribly alone and afraid of

the bird which he claimed was a feminine figure. He then went on to relate to the bird and was asked to touch the bird and talk to the bird, and to tell the bird that he would come back at another time to talk to her. At this point, he climbed on the bird and asked her to take him back to the house from where he started the meditation and he described the experience as follows: "I feel better now that I have spoken to her and touched her. I'm on the bird's back and she flies through the air, but suddenly the bird has changed into a beautiful swan with a long white neck. We're floating now, and I really feel very much warmer to her."

Joseph reported a week later that he had been thinking a great deal about his mother, but that also he suddenly felt a great deal more freedom and ability to talk to his wife and talk out some of the things that they had difficulty with in the past. In terms of the meditation I would feel that Happich might interpret the results as related to the person's ability to relate to the feminine. His escape from the forest by the use of the bird demonstrated to Joseph that he had the potential in his own psyche to release and remove himself from what appeared to be an impossible situation. On the other hand, then, the imaging or meditation showed him how he could move beyond himself and that he did have potential to grow. The reality of the world of meditation is illustrated by the fact that his behavior changed through it in terms of his relationship to his wife.

The Technique of Dialogue:⁴⁵ In the use of the dialogue technique, a specific set of symbols is used for Christian meditation. The symbols are such things as the inner-Christ or the inner-master or teacher. The Holy Spirit as the inner teacher could also be used and would depend on the theology of the meditator. In

⁴⁵ Ibid., pp. 204 ff.

connection with this exercise, it is suggested that if the inner-Christ is used it would be well for the meditator to read and be familiar with the first three books of the Imitation of Christ, attributed to Thomas à Kempis.

The exercise is begun as always with the relaxation.

The person imagines himself as being in a quandry or having a specific problem which he cannot solve. It is pointed out to him that if there were a wise man (Jung's wise old man) or teacher within, who had spiritual and psychological competence to help him solve this problem and give him the right answer, he would, of course, want to seek this person's advice. The person is then introduced to the concept of the inner working of the Holy Spirit, or the inner-Christ who is seen as a self within the person. The way in which the person is brought to the Christ is various, the most common method being the inner journey in which the person can be seen as a series of concentric circles, he peels off one circle at a time, entering deeper into his unconscious and eventually finds the Teacher. This writer's way of doing this is to take the person for a journey into the meadow where he discovers the Christ. In another method which is derived directly from "The Salesian Method," outlined on page 26, the person becomes aware of the presence of the Holy Spirit or the presence of Christ

by meditating on the world as a whole and then on the town in which he lives and finally on the immediate area surrounding his house and then on the room where he is sitting and then on Christ as sitting with him in the room. Or, another example, to quote from a method of meditation by Saint Peter of Alcantara:

Begin, with the sign of the cross, and get your imagination under control . . . withdrawing from the affairs of daily life, raising up your soul on high and considering how our Lord is watching you. Maintain in yourself the attention and respect as if you saw him actually present.⁴⁶

The presence of Christ is felt realistically as if he were a living person. From the point of view of imaging and theology, of course, he is a living person and is to be understood as that potential within which is to be trusted. The particular problem that the person brings to the situation is addressed in dialogue to Christ. Assagioli points out himself that this often leads to a mystical experience rather than a specific question-answer situation. It is mentioned since in the author's personal experience, the majority of positive meditations were of joy which affected behavior, permitting better relation to people, rather than answering any

⁴⁶ Saint Peter Alcantara, A Golden Treatise of Mental Prayer (London: Mowbray, 1905), pp. 86 ff.

specific question. As Assagioli says:

Several Christian teachers have rightly pointed out that the mystical experience is not an end in itself, but from it the subject has to draw the fire, enthusiasm and incentive to come back into the world and serve God and his fellow men. So the mystical experience having more positive value is not an end in itself and is a partial experience of the spiritual life.⁴⁷

It is obvious that there is a similarity between spiritual direction and what is here called therapy. The next major section will be on the subject of group interaction.

IV. THE GROUP DYNAMIC

It has been seen in the second chapter that spiritual direction is an individual matter between the director and client, but only as it relates to the dynamic of the group through the local congregation. In this chapter some of the humanistic psychotherapies will be examined in regard to goals and methods, especially those therapies which bear greater comparison to the traditional concept of direction. In particular, concentration has been on certain authors who represent specific types of therapy, namely, Reality, Existential, and Psychosynthetic Therapy, as represented by Glasser, Bugental, and Assagioli. In this section it is not

⁴⁷ Assagioli, op. cit., p. 207.

intended to review methods or specific approaches to group therapy, but to relate the last three sections to group methodology. That is to say, to illustrate that the methods used by psychosynthesis and existentialism are applicable within group as well as individual structure. William C. Schutz in his book, Joy,⁴⁸ has compounded a series of techniques used in group practice, based on a view of therapy which appears to be similar to those discussed in the former section; namely, expansion of human awareness into joy and transcendence. Schutz notes at the beginning of his book that "joy is the feeling that comes from the fulfillment of one's potential."⁴⁹ This writer's feeling is that the book is so close in its goals to what has been discussed that in a sense it sums up the past three sections in terms of techniques which can be applied within the group situation. The only point that I wish to make in this section is that all that has preceded can be used within a group context.

Schutz states his position in terms of the title of his book as follows:

⁴⁸ William C. Schutz, Joy (New York: Grove Press, 1967).

⁴⁹ Ibid., p. 15.

Joy is developed through the levels of body structure, personal functioning, interpersonal relations, and organizational relations. Joy is the feeling that comes when one realizes his potential for feeling, for having inner freedom and openness, for full expression of himself, for being able to do whatever he is capable of doing, and for satisfying relations with others and with society.⁵⁰

The presupposition that goes along with the totality of what Schutz has to say is that all therapy takes part within the normal group situation. For this reference it will be assumed to be concerned with depth therapy, possibly over a long period of time in terms of spiritual direction. That is not to say that these methods could not be used on a limited basis, as Schutz obviously does in special marathons and weekend retreats. He uses a series of exercises and techniques within the group which deal on an individual level with three areas: (1) the body, (2) personal functioning, and (3) interpersonal relations. Under the first heading, the body, different types of exercises are used which appear to have parallels to the psychosynthetic concept of disidentification. Schutz, like Assagioli, sees emotions and body as being a unity, and particularly points to psychosomatic medicine which has made a strong case of

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Ibid., pp. 20 ff.

the fact that emotional states affect the body.⁵¹ Therefore, within the context of Schutz's technique, body and emotion are seen to be a unity and are treated as such. For example, Schutz, having worked with Perls and Gunther, pays a great deal of attention to bodily structure, the shape of the shoulders, the way the person carries the head and so forth, as expressions of inner tension

The Case of Nora:

An example is that of Nora who told her group that her central problem was emotional sickness. She was very depressed and unable to work or make any decisions of her own. She said she was an incompetent person because she was sick and had no potential to do anything. The group, when asked to share their opinions of Nora, all said that she had a wonderful personality, was very out-going and was quite the opposite of being sick. Nora was very happy to hear this, but said that she did not believe it. As a result, the therapist asked the group to form a circle, a method taken directly from Schutz's book, and Nora was asked to get inside the circle and her task was to fight her way out--the group under no condition was to permit her to escape. Nora, who held herself to be depressed and a person with no motivation, after ten minutes found herself fighting with her fists and finally did break from the group. After doing this exercise twice, she, with a great smile on her face, shouted at the top of her voice: "I am going to work tomorrow, not only that, I am going to sign up for courses at school because I do have the potential. I am obviously not sick. O, my God, how could I have thought otherwise!" Nora reported back the following week that she had gone

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Ibid., pp. 27 ff.

to work for the first time without any anxiety about it. This was to us a rather dramatic illustration of how disidentification can, in a particular instance, be increased rapidly through the combination of body-emotion exercise or an experience within a group context.

Another example in terms of disidentification is the problem of a person not always recognizing he has a particular emotion from which he would want disidentification, for example as in the case of anger. Within the context of a group a person can often begin to understand anger as it is reported to him as that which he communicates to other people. One way of illustrating this to a person, as Schutz points out, is through the use of bodily confrontation.⁵² There are several examples of this, one being that one person would hold a pillow in front of him while another, who is thought to be hostile, would punch the pillow. In actual experience, a person who is angry but does not feel it will often start to punch the pillow with great vigor and suddenly come to the realization that he is indeed very angry. This is a very helpful method since his anger then becomes overt and is seen as acceptable within the group context. The main point here is that Schutz illustrates through a variety of techniques that man should be viewed as a whole

⁵² Ibid., pp. 90 ff.

person with body emotions.

Secondly, and possibly most importantly, in psychosynthesis, where one is concentrating on disidentification from the body or from emotions, we are not as aware of these emotions and of our body as we are in terms of group situation with the kind of structured exercises that Schutz gives us. Schutz offers a new and developing way for expanding awareness of those parts of our personality--emotions, desires and body--which have to be integrated as we move on our spiritual journey. Of particular interest to the author was the use of the meditative technique, the Guided Daydream as a group procedure. Certainly, in his book,⁵³ he seems to stress this method as possibly the most exciting development in his therapy. The Guided Daydream is another expression for the meditative techniques described on page 68 and following. His description of the daydream is a repetition of all that has been previously discussed in other books, especially that of Assagioli to whom Schutz refers his readers, making a special reference to Desoille. It is this writer's opinion that this is particularly useful in terms of direction in the sense in which it has been discussed here. Rather than describe

⁵³ Ibid., p. 91 ff.

what Schutz has to say about it, a case in point is offered.

The Case of Shirley:

In a particular group situation there were five persons, one of whose name is Shirley, who became the center of concern through the evening. All of the people were between the ages of 35 and 40 and all had been in group or private therapy for one year. Shirley was in the group to get support since her husband was an alcoholic and having ignored the advice of his doctors was dying. In addition to this, her son had shot a policeman one year previously, having been on drugs for several years--especially heroin. In the group there were three women and two men. The five participants were asked to sit on the floor with their legs horizontal, flat on the floor with their back touching, the hands at the side not touching. They were then asked to relax back on each other's shoulders, the heads tilted back and touching. The emphasis here was on body contact. The lights were out and they were asked to stretch their arms out, take four deep breaths, and to relax, going through the normal relaxation exercises as described on page 62.

They were asked to imagine themselves as in the meditative procedure of Happich [page 70] where they were to imagine themselves in a room and to walk out into a meadow and up a mountain. This was the second stage of the meditative procedure of Happich. A particular person in the group was then asked to describe what it was that he saw. In this case, the subject, Julian, described that he walked out into the meadow and encountered a young boy. He was asked by the therapist to go and relate to the boy, to touch him and to talk to him. His description was as follows:

Julian: Each time I walk toward the boy he disappears into the long grass that is growing around me.

Therapist: Work your way through the grass and try to hold on to the boy.

- Julian: I am trying but the grass is coming around me so thick that I can't get to him.
- Therapist: Is there anybody else in the group that can help Julian? Is there anyone who is able to reach the boy?
- Pat: Yes, I have him by the hand--he's pulling me--and the grass is moving away and we're in the water together, but I can't see his face, oh, I can't see his face!
- Shirley: Oh, I have him! I see who it is. It's (she starts to cry)--it's my son. It's my son!
- Therapist: Shirley, describe to us what you see.
- Shirley: I'm in the middle of a big forest. I'm trying to get up the mountain. My boy is growing, growing, growing. He's now 20 years old. He's my boy as I know him.
- Therapist: Describe what you see and tell us what you feel.
- Shirley: I feel afraid--it's so dark. I can just see his face in the darkness. I'm so afraid I don't know what to do. Please help me! Please help me!
- Therapist: Is there anybody that can help?
- Robert: It's easy. Grab his hand. I have him. Take him up the mountain, take him up the mountain!
- Shirley: I can't, I can't! The forest is closing in on me, the forest is closing in on me!
- Robert: What can we do, what can we do?
- Therapist: A large bird is coming down. I want you to get on the back of the bird with your son and fly up to the top of the mountain with him. Describe to us what you see.

- Robert: I see the bird coming.
- Shirley: I'm on the back of the bird. It's such a wonderful ride. We're on the mountain and I see my boy. He's standing in front of me. (She begins to cry and weep.)
- Julian: Where is he?
- Shirley: He's coming toward me. I am embracing him. It's such a wonderful experience. I know him and I love him. (Long period of silence.) What can I say?
- Therapist: Tell him that you love him. Tell him that you love him so we can hear.
- Shirley: John, I love you so much. I'm so sorry. I love you so much.

Following this, Shirley expressed that she wanted to stay with her son forever, but she knew she had to go back down the mountain. She was afraid because of the darkness there. So the therapist called upon one of the other members to assist her. Robert related how he got on the bird again and took them back to the house where they had started. The group finally was asked to see themselves as the group back in the room and were then asked to open their eyes. The session continued by the normal group dynamic principles where it was related by Shirley that her boy who had been in prison for a year was to be released that evening and that she came to the group with a great feeling of anxiety and fear about what would happen and how she would respond to him. She then told the group that she felt for the first time in her life that she could perhaps relate to her son and reach out and embrace him--something that she had been unable to do through most of her relationship with him. Here we see, then, in this method a particular example of how meditative technique can be used within the group situation.

This section was not intended to be an exploration of what Schutz has to say, but rather to see him as a person who has effectively utilized some of the techniques within a group process. It would seem that, generally speaking, meditative principle and direction which concerned itself with the unconscious in particular, as it has been described, has always been considered an individual matter. This is not only apparent in psychotherapy, but it is the same in traditional direction where meditation is considered an individual matter which develops the individual person, who then as a person contributes to the dynamic of the group as it does a particular work function--in this case, adoration through the Office.

V. THE NEED FOR A PASTORAL THEOLOGY

In review of this past chapter, it is apparent that there are strong similarities between the systems of psychotherapy mentioned to the methods and goals of traditional spiritual direction. One might even make the mistake of exaggerating the cause of psychotherapy, claiming itself as a new priesthood, which has the same goals, but is superior in that it utilizes the methods of modern science. In the author's opinion this would be a serious mistake since there would be a confusion of goals. In 1962 an organization was founded called the American

Association of Humanistic Psychology. This organization has on its board such people as Rollo May, Carl Rogers and Bugental. The purpose of the Association was to foster the type of psychology that has been discussed in this chapter. Bugental, in writing an abstract for the Association puts clearly, in this writer's opinion, the objects and goals of this group as follows:

Humanistic Psychology is a name applied to a broad spectrum of approaches to human experience and behavior, all of which depart in their own ways from the traditional emphasis of behaviorism and psychoanalysis and are now in the process of becoming affiliated in a loose unity. . . . Although the experiments of humanistic orientation vary widely and often hold conflicting views, the following four characteristics appear as common elements, although even with these there is less than unanimity:
--a centering of attention on the experiencing person, and thus a focus on experience as the primary phenomenon in the study of man. Both theoretical explanations and overt behavior are considered secondary to experience itself and to its meaning to the person.

--An emphasis on such distinctively human qualities as choice, creativity, valuation and self-realization, as opposed to thinking about human beings in mechanistic and reductionistic terms.

--An allegiance to meaningfulness in the selection of problems for study and of research procedures, and an opposition to a primary emphasis on objectivity at the expense of significance.

--An ultimate concern with and valuing of the dignity and worth of man and an interest in the development of the potential inherent in every person. Central in this view is the person as he discovers his own being and relates to other persons and to social groups.

The Association identifies with a broad conception of scientific method and is therefore open as to what may be relevant approaches, methods, or significant for exploration. It is fundamentally committed to psychology as a science, rejecting only those philosophical suppositions which restrict the field of inquiry and interfere with a total view of human experience.⁵⁴

The fundamental difference, then between much psychotherapy and pastoral theology is seen in what is of primary significance in terms of the goal of the therapist. From the above quotation it is evident that to the humanistic psychologist no matter how religious he is or philosophically inclined his primary commitment is to the science of psychology which is stated above as being the study and fulfillment of human experience and behavior. The pastoral counselor, on the other hand, is first a priest and as such his primary commitment is not to the science of psychology but to theology and philosophy. At this point it would be well to clarify what is understood about the word philosophy.

The word philosophy will be used in this paper in the Thomistic sense. That is to say, philosophy is thought of here as being Christian philosophy and as being an a posteriori investigation of the meaning of

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This abstract may be obtained from the American Association for Humanistic Psychology, 584 Page Street, San Francisco, California 94117.

the existence of man, as he relates to God. Christian philosophies would include those of Saint Augustine and Saint Thomas Aquinas and are to be distinguished from theology which adds to philosophy by the addition of the knowledge of revelation. There are those who hold different opinions on the subject and would feel that theology is the only science which distinguishes the priest from the psychologist. The author is simply stating his view that Christian philosophy naturally moves hand in hand with Christian theology. At the same time, in the author's opinion, it is abundantly clear from what has preceded in this chapter that a considerable amount of psychoanalytical practice should be utilized by the pastoral counselor in his work. The point is that utilization of this material would not hinder the work of the pastoral counselor but be helpful to him. On the other hand, it is to be pointed out that although it does not hinder, it is not the same. It is the author's opinion that quite often a great deal of confusion has been caused on the part of both priest and psychologist who have not been able to clarify this point. For this reason, in the author's opinion, it would appear that many have left the Church to take up the profession of psychology or social work and have the feeling that these professions are in

reality the new priesthood, having within them the possibility of doing what was essentially the priest's work more effectively. In reality the persons involved failed to recognize that there are in fact two disciplines involved whose goals are similar in some respects but in the last analysis are different.

There is no question, then, of closing the gap between psychotherapy and pastoral counseling since two different disciplines are being discussed. In other words it is the author's opinion that the two disciplines should be working closely together and utilizing the knowledge of each other's findings. Secondly, the pastoral counselor needs to utilize the techniques and methods of psychotherapy although his long-term goals, as we shall see, will be different.⁵⁵ It is clear also from the preceeding chapter that the view held by some of the directors within traditional Anglicanism that psychotherapy is for the mentally ill, whereas direction is only for those who are "normal" is not valid.

A cursory glance at either Assagioli or Bugental

⁵⁵For further clarification of the point the author would feel that in all probability Bugental would consider Glasser as a Humanistic Psychologist, although there are those who would also put him in the Behavioral school. It is not suggested that Glasser falls into either camp, but rather that he does have similarities with the humanistic school although it is agreed that when it comes down to the practicalities he is strongly behaviorally oriented.

will point out that they see their goal as the expansion of human awareness irregardless of the primary state of the individual. However, this does not mean that their goals and that of the director are the same. The question has to be asked, then, what is distinctive in the goal of the spiritual director from that of the psychotherapist? The answer is the goal of the spiritual director within Anglicanism is Christocentric. That is to say, his intention is to make the person ultimately aware of himself as a child of Christ. The expanded awareness of the individual from the point of the director is not of himself in relationship to others but rather of himself as he relates to Christ. The difference may be characterized as follows:

"All that I do, think and feel may have been unconsciously motivated and may be able to tell me a great deal about my interpersonal behavior, but it also has a great deal to say about the presence of Christ in my life."

This is not to say that a psychotherapist could not be a Christian. In fact, the opposite is obviously true as we look at the technique of the dialogue with Christ as for example on page 74. For the pastoral counselor his primary commitment is to the expansion of human awareness of Christ and God as his Creator and source of being. The priest is also quite different from the psychotherapist in that he belongs to the Church as a

representative of that organization. The bishop represents the Church as a whole and the priest is designated as the representative of the bishop. He therefore carries with him considerable authority especially in the use and celebration of the sacraments. Therefore, for example, should the priest declare forgiveness of an individual he will be doing so with the authority and in the name of the church and as a result there is often a marked therapeutic difference between this act from a similar pronouncement from a psychologist should it take place. It is the author's opinion, also, that once having said this, many priests still experience problems of identity confusion since there does not appear to be within the Anglican Church sufficient theology to describe his function as a pastoral counselor. Therefore, in the next two chapters an approach will be made to the subject of the function of the priest as pastoral counselor as distinguished from his function as a priest in general on the one hand, and from his work as a psychotherapist on the other. In the next chapter some of the current views of pastoral counselors within the Anglican Church will be discussed. Their systems of psychotherapy will not be viewed, but rather what they have to say about their function as a priest as they work as pastoral

counselors. In Chapter V another alternative for a theology of pastoral counseling will be explored.

VI. REVIEW OF THE CHAPTER

1. The views of Glasser and Bugental, although very different, in respect to their opinions about involvement with a patient during therapy shows marked similarity to the "empirical" method used in traditional Anglican spiritual direction.

2. The existential and psychosynthetic views of therapy take as their goals the development of individual potential as a whole, rather than the bringing to health of a sick person. That is to say, they do not accept the classical dichotomy between mental health and mental illness, but rather view an individual as proceeding from inadequate personal behavior through to full use of his creative potential.

3. The methods of psychosynthesis, especially the dialogue with Christ, and the method of meditation, appear to show remarkable similarity to traditional methods of spiritual direction. These are in fact different in that the ultimate goals are different, in that one is psychological as a discipline, and the other theological as a discipline.

4. The work of Schutz illustrates that the previous methods discussed can be used within a group framework.

5. The conclusion is not to be seen in terms of similarities of psychotherapy to spiritual direction, or to declare psychotherapy as a new priesthood, but rather to seek an undergirding structure which will give a theology to the function of the priesthood so these two disciplines may be placed in a better perspective.

6. The primary subject matter of the psychotherapist is the study of psychology, whereas, the primary subject matter of the pastoral counselor is theology and philosophy. Therefore, it follows that the goals of the pastoral counselor are different from those of the psychotherapist. The goal of the pastoral counselor is Christocentric and aims at the expansion of human awareness in its relationship to God.

CHAPTER IV

PRESENT TRENDS IN PASTORAL COUNSELING

The purpose of the following chapter is to explore some of the trends of pastoral counseling within Anglicanism. An understanding of how different authors in the field integrate their concept of the priesthood with their function as a pastoral counselor will be traced rather than a description of a system. In the treatment thus far the spiritual director has been dealt with as being related always to a particular parish situation. In the third chapter the psychotherapist was dealt with who works within a completely secular situation. As development of the idea of pastoral counseling is made it will be seen that it is possible for him to work in either the secular or the parochial situation. But in either case he needs to have theological understanding of his function if he is to maintain his identity as priest and pastoral counselor.

In this chapter what is said by some of the current schools within Anglicanism will be examined in regard to their views of the theology of counseling, and what they have to say about their function in the priesthood and its relation to pastoral counseling. It will be remembered from the introduction, the unique

function of the priest is sacramental in nature, relating particularly to the giving of absolution and the celebration of the Holy Communion. For this reason we will be particularly interested in the way in which this is integrated into the systems of pastoral counseling that will now be described.

I. COUNSELING AND THE SACRAMENT OF PENANCE

By the sacrament of penance is meant the use of Confession of an individual to the priest in private. So far in this paper, confession has been mentioned only on page 20 in connection with the "purgative way" by Harton, where the emphasis was on its use for the purpose of changing individuals' behavioral patterns within the total context of spiritual direction.

Kirk appears to hold this view when speaking of hindrances to spiritual progress as stated in the following quotation:

The hindrances to spiritual progress are mainly two--temperament and sin. The former one is a matter of psychology; the latter of Christian ethics, guided both by the teaching of Scripture and by Christian experience. The means by which the hindrances may be removed are considered in ascetic theology, as well as in the doctrine of the sacraments; by one special means--that of the Sacrament of Penance.¹

¹Kenneth E. Kirk, Some Principles of Moral Theology (London: Longmans, Green, 1961), p. 12.

To clarify the word temperament, it is considered as a technical term within moral theology referring to restraint of the appetites and passions in accordance with reason. It has commonly, especially in the Thomistic system, been divided into abstinence, chastity, and modesty. As early as the 16th century, after England had separated from the See of Rome, Bishop Francis White had the following to say about confession:

The true ends of private Confession are these which follow: First, to inform, instruct and counsel Christian people in their particular actions. Secondly, if they be delinquents, to reprove them and make them understand the danger of their sin. Thirdly, to comfort those who are afflicted and truly penitent, and to assure them remission of sins by the word of Absolution. Fourthly, to prepare people to the worthy receiving of the Holy Communion.²

Having said all this it is necessary to point out that the practical reality is that private Confession is very seldom used within the Anglican Church, even within those parishes which call themselves "catholic." This is, of course, not surprising since the Roman Catholic Church which makes Confession a legal obligation is still unable to get the kind of attendance at the sacrament that they would wish.

² Paul Elmer More and Frank Leslie Cross, Anglicanism (London: S.P.C.K., 1957), p. 515.

One of the primary reasons why private confession has not been received well within Anglicanism is because of the historical conflict between itself and Rome. In addition to this with the rise of the High Church Party in the early 1800's the question of the high view of the sacraments brought out into open conflict such matters as the question of private confession. This resulted in the use of private confession, but only within those segments of Anglicanism which consider themselves to be of the Catholic party. It was not then, in the author's opinion, until about 1928 with the new English trial Prayer Book that the possibility of more general use of confession was opened.

Clarke and Harris state that the use of confession within the Anglican framework has always been in connection with Unction and the Visitation of the Sick.³ This reflects the view of the Prayer Book revisions. For example, a new 1959 prayer book of the Church of Canada had within it a place for private confession set within the Office of the Visitation of the Sick. These new revisions, it would seem, reflect what is considered by many to be the authoratative statement of the

³ W. K. Lowther Clarke and Charles Harris, Liturgy and Worship (London: S.P.C.K., 1959), pp. 472 ff.

Archbishops in their 1922 report. The report states that confession is desirable but that it should take the place of new forms and not reflect either that form of confession as experienced in the medieval church or presently in the Roman Church.

The conditions of Church life in England today make difficult and undesirable such exercise of ecclesiastical discipline as existed in early days. Nevertheless, the Church possesses and must retain the means of exercising discipline in the administration of the Sacraments as occasion may arise.

So far as the pastoral function of the Church is concerned, the experience of our own time and of past ages testifies to a widespread need for confession not only to God but also to man.⁴

The report goes on to say that individual confession and absolution is provided for in the Office of the Visitation of the Sick and in the Exhortation attached to the Order for Holy Communion. The report is pointing out that confession should have relationship with the corporate services of the church. The Commission then goes on to speak of psychotherapy and the importance of cooperation of priests with the medical profession. It then warns that the release found in psychotherapeutic treatment should not be confused with the peace of God and so distinguishing, although rather vaguely, the difference between priest and psychotherapist. A small

⁴Doctrine in the Church of England (London: S.P.C.K., 1961), pp. 191-192.

reference, then, is made to pastoral counseling with the use of a new technical term which will be used here later, "spiritual counsel."

The giving of spiritual counsel is a great responsibility not lightly to be undertaken. Those who are both expected and authorized to give it should be prepared by study and experience for their solemn task. The Prayer Book urges that any whose conscience is troubled should "open his grief" either to the minister of his parish or "to some other discreet and learned minister of God's holy Word," who is by his discretion and learning competent for so great a responsibility.⁵

It is understood that confession here means a sacramental act. That is, no matter what form the counseling takes a sacramental act of absolution is implied. The reason for this is clarified in the following statement:

In pronouncing absolution he [the priest] speaks for the whole fellowship, but with the authority derived from his office as priest, an office which carries with it the function of declaring the divine forgiveness and thus conveying the divine pardon.⁶

What the Commission is pointing to here in its references to counseling is the authority of the priest in his declaration of absolution which comes by way of his being a representative of the Church. In this way, then, a clear distinction is pointed to between the pastoral counselor as a therapist, and the psychotherapist as a psychologist. The following case example

⁵
Ibid., p. 197.

⁶
Ibid., p. 198.

which took place while the author was working in a secular agency will serve to illustrate this further.

The Case of Nancy:

Nancy had been in therapy for about three months and was suffering from severe depression with constant explanation that she was of little worth. Her reason for making such a statement was that five years previously she had been divorced from her husband who had been involved with both her teen age daughters sexually. Her husband was accused of incest and sent to prison for several years. As the therapy continued, Nancy became aware of her responsibility in protecting her daughters, and as a consequence appeared to become more depressed. She constantly mentioned that the burden of guilt was becoming too much for her.

As a result of this her parish priest was brought in and arrangements were made for her to confess her responsibilities audibly to the priest but in the context of a Communion service where myself, her previous therapist and her local parish priest would be present. Nancy was prepared for the service two weeks previously, making herself firmly aware of her responsibilities to her daughters in the future and her failure of responsibility to them in the past in regard to the acts of incest.

At the Communion service before the receiving of the bread and wine, she confessed audibly that she had been responsible and asked the grace of God to be able to change her behavior sufficiently that such a thing would not reoccur in the future. In the year that followed Nancy's confession in the church considerable change was seen in her, especially in what might be considered as a renewed relationship with her two daughters. What impressed this therapist at that time was the inability of therapy to remove the guilt and mobilize Nancy to new behavioral patterns prior to the confessional experience. It seems that the declaration of absolution by her local minister as a representative of the church to which she belonged had made considerable difference.

The reason for this long introduction to the subject of sacramental confession as it relates to counseling is that in the author's opinion the possibility and the use of the sacrament as a tool in pastoral counseling has only been made possible during the last ten years owing to the various renewals in the church. These renewals have been manifested especially in terms of prayer book revisions which have included within them new sacramental rites of Unction and Confession as well as the gradual disappearance of the High-Low church conflict which has to some degree prevented the growth in the church. The expansion of the concept of the sacramental confession into the field of pastoral counseling has made itself felt especially in the English Clinical Training movement which started in Nottingham, England. Main exponents of this are the Reverend Michael Hare-Duke, an Anglican priest, and Doctor Lake who has written a large volume called Clinical Theology which is presently being used as the authoritative text book by that movement. It should be noted that courses using this particular book are now provided all over the United Kingdom and not only this, but courses have also been offered at the extension department of the University of Toronto, beginning some five years ago. As a therapeutic system Dr. Lake points out that his book

for the most part follows the supposition that

. . . Otto Rank's postulation of birth trauma as the first significant source of personality deviation has been abundantly confirmed in many cases I have studied.⁷

As a psychiatrist and long-time member of the "Christian Missionary Society" of the Church of England he does not appear to separate or make any clear distinctions between a Christian psychiatrist and a pastoral counselor.

It is simply that the goal of pastoral care, and the goal of psychiatry insofar as it sets out to help Christian people who are theologically aware, is not the goal of self-realisation, or of psychic completeness, but of Christ-realisation. Only as an act of faith do I hold that the latter will in the end achieve the former. It seems more often to be travelling towards the death of the self than to its realisation. The means and ends of universal religion, and those of a uniquely christo-centric faith, are by no means in agreement at all points.⁸

In terms of the question of spiritual direction which has come up so often he has the following to say:

Clergymen and ministers who are engaged in spiritual direction or evangelical counselling ought to be familiar with the disordered contents of the unconscious mind, firstly because they need to be able to work at close quarters with patients in all stages of 'nervous breakdown' in which these evil contents can alarm not only the patient but his helper, and secondly because they appear also in consciousness while they are being ejected by the sanctifying and purgative action of the Holy Spirit.⁹

⁷ Frank Lake, Clinical Theology (London: Darton, Longman and Todd, 1966), p. xvi.

⁸ Ibid., p. xvi.

⁹ Ibid., p. xxv.

All the author wishes to point out here is that Dr. Lake in his book seems to make no distinction between the Christian psychiatrist, the priest and the spiritual director although this certainly is not true of those who are using this text in the English school as will be seen later.

As a point of clarification, he relates that his education in psychodynamics which began in 1954 was with an introduction to the use of LSD-25 into the therapy of neurosis and personality disorders. He goes on to relate that it was through this study that he became more and more convinced of the truths of Otto Rank's position. It is possible since the book relates a great deal of his experience with LSD that this would be a reason why it has not or would not become popular as a text in the United States, which already has a long tradition in pastoral counseling. The one place, however, that Lake does draw a distinction, although it is inferred, not actually spelled out, is in his emphasis on the power of the sacraments as a healing medium for the patient. The emphasis here both with the sacraments of Communion, Baptism and Confession is in the authoratative quality they carry as they come from the Body of the Church. Along these lines, then, it can be inferred that the priest as pastoral counselor will be different in his

function in that he is able to utilize the sacraments as a representative of the church.¹⁰

Secondly, he sees the value of the pastoral priesthood as being specifically related to the church as a healing community. Therefore, within Lake's structure the English parochial system is being assumed as being normative to which the priest derives his function. Namely, by inference it appears that for Dr. Lake a definition of a priest would generally include his place as leader of the local congregation.

The main exponent of Clinical Training in England, Michael Hare-Duke, relates the work of the pastoral counselor directly to the question of guilt. That is to say that this might be seen as a genuine outgrowth of the use of confession for counseling. In referring to the Book of Common Prayer as pointing to the discipline of pastoral counseling he says,

In the longer exhortation to the Communion Service, the Prayer Book suggests that if a man is troubled in conscience he may come to a "discreet and learned minister of God's word and open his grief." . . . From my own experience I would expect the kinds of grief which are opened to fall roughly into three categories. First there is the man who is troubled by the sin he can not overcome. Second will be summed up as the man who is burdened with guilt

¹⁰

Ibid., pp. 42 ff., pp. 828 ff.

he can not feel to be forgiven. Third perhaps is the most difficult of all since he can put no name to his trouble beyond a despair or doubt of God's existence at all.¹¹

He goes on to conclude that if the Confessor is to have any function at all in such cases he is committed to the theory of unconscious motivation and must ask himself the question, "why does this man need this or that sinful act?" In other words, he relates guilt to unconscious motivation and is insisting that the pastoral counselor in addition to his normal theological training should have specialized training in psychotherapy. In this particular instance, of course, a specialized training takes the form of the course outlined in Dr. Lake's book. It is interesting that through the article Hare-Duke uses several terms such as "counseling," "spiritual director," "confessor" and "spiritual counselor." These terms are all used interchangeably to indicate the function of pastoral counseling. He does give a short definition of a counselor in terms of spiritual reaction as follows:

The work of the Director is to anchor the soul firmly in the life of the Church and to be the bulwark against all temptations either to be

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Michael Hare-Duke, "What is Ghostly Counsel?", Franciscan, VII: 3 (Summer 1965), 123 ff.

contemptuous of the carnal, failing side of the visible community or to withdraw into a self-despair because of one's own unworthiness.¹²

He goes on to say that clearly appreciation of psychodynamics will assist the director in the guidance he must give. He extends this by saying the counselor needs to understand the needs of a person who comes to him in order that he may relate particular aspects of the sacraments of that condition. Confession and Unction can give someone a new experience of the Church's care, he says, almost in terms of repairing a mother's unwitting rejection. In speaking of Holy Communion in particular, "Above all, the basic images of feeding and incorporation will speak to the unconscious mind where the feeling of guilt and unwantedness are most deeply rooted."¹³

In this, then, it would appear that the Reverend Hare-Duke by relating pastoral counseling more closely to the problem of guilt, sees his role as being particularly related to man's alienation from God. The pastoral counselor's duty as spiritual director, is to guide that person with all his unconscious motivation to Christ, by rooting him firmly in the life of the church, linking

¹²Ibid., p. 125.

¹³Ibid., p. 127.

him firmly to the sacramental life. Clearly what is implied here is that the priest's particular function as a counselor is a sacramental one, where the sacrament with its basic image of feeding and incorporation will speak directly to the unconscious mind of the alienated person. The role of the priest is seen here as a father image, his authority being linked with the heavenly Father. The priest stands as representative of the church, before God, to the person in need. Further to this, full scale analysis is minimized in respect to the pastoral counselor and an emphasis is placed on the love relationship between himself and the patient as being the main healing medium, as he stands as a representative of the church who brings the sacrament to the individual.¹⁴ In other words, the function of the priest is seen in the traditional setting as being sacramental, his main therapeutic tool within the psychotherapeutic framework being the sacraments, especially those of Penance, Unction and Holy Communion.

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Ibid.

II. THE INTERPRETATION OF DREAMS

Two Episcopal priests, both from the Diocese of Los Angeles, and both of whom studied under Carl Jung in Zurich, have produced books on the interpretations of dreams in 1968.^{15,16} In the view of both of these men the pastoral counselor is synonymous with the term cure of souls. In turn, John Sanford draws a strong analogy between soul and the idea of self, as put forward by Carl Jung. The conclusion is as follows:

We saw dreams which described the emergence of a psychic center where opposites were paradoxically united. We drew comparisons between this uniting center of the personality and the Christian understanding of the reconciling nature of Christ. The close connection which exists between dreams and man's central religious problems seems to justify our calling dreams "God's forgotten language."¹⁷

He goes on to relate this more directly to the concept of the self of Jung in the following way:

Now in the psyche there is what we call a "model of God." Jung calls it self, and described it as an inner image of God. We described some of the functions of self as reconciling and balancing the

¹⁵ John A. Sanford, Dreams, God's Forgotten Language (New York: Lippincott, 1968).

¹⁶ Morton T. Kelsey, Dreams, The Dark Speech of the Spirit (Garden City: Doubleday, 1968).

¹⁷ Sanford, op. cit., pp. 199-200.

qualities of personality. We can say that the self is the archetype of wholeness and meaning. The activity of the self, or of the God-image within us, necessarily gives rise to the idea of God in our conscious minds, for unlike the static model of the building the Self is energetic and active.¹⁸

He finds, then, in the idea of the Self of Jung an analogy to the concept of the soul in Christianity. He then goes on to relate this to Christian doctrine and especially in the concept of the image of God as put forth by Saint Augustine and the dictum from the Augustinian Rule which states "above all know thyself."

The Reverend Morton Kelsey in a fascinating book called Dreams, The Dark Speech of the Spirit, traces the study and observation of dreams through the Old and New Testaments and finally up into the church Fathers and even provides some new translations from the Fathers in the back of his book on the matter of dream interpretation. His point is that all through the Bible and the Christian church up until at least the Reformation period the culture of the Christian man was such that he accepted his dreams as being associated with God's will and declaration to him.¹⁹ He concludes his writing as follows:

¹⁸Ibid., p. 201.

¹⁹Kelsey, op. cit., Chapters 2, 4, 5, 7.

The history I have presented also makes it very clear that modern psychoanalysis has no exclusive on the use of dream material or its interpretation. In fact, it was an analyst who once suggested to me that the New Testament is undoubtedly the best guidebook known for anyone who is seeking maturity and integration of the personality. Christian dream interpretation is a legitimate individual Christian undertaking, and an excellent Christian pastoral exercise. Indeed, most Christian pastors should know how to interpret and understand this material, which so often reveals the state of a man's personality.²⁰

The implication of both of these writers is that the pastoral counselor (and pastoral counseling is seen here as understood to be within the context of a parochial situation--which is the situation of both these men) is related directly to the interpretation of dreams as it has been traditionally viewed within the church and particularly within the context of the Biblical witnesses. It is clear that in the case of this particular point of view pastoral counseling is directly related to Jungian psychoanalysis. The final interpretation of the dream is received as being Christian in orientation, the Self of Jung being understood as the soul to be guided, as in the concept of the care of souls.

In the author's opinion the ramifications of this point of view are very far-reaching although they were not spelled out in either of the books mentioned. First

²⁰ Ibid., p. 227.

the priest would be defined in his function as would be normative to the church and as such nothing further has been added for the present view at this point. However, the concept of pastoral counseling here is still in the tradition of a director where he would guide the individual in the interpretation of the dream. The method and application of dream guidance as expressed by them is along the terms of Jungian psychoanalysis where interpretation is only done on the part of the client and therapist as they work together within the total therapeutic program. Both Kelsey and Sanford point out that dream interpretation is a highly skilled profession which involves particular skills on the part of the priest, and which involves a long-term client-therapist relationship in order to have the maximum value. The function of the priest, then, is analogised here to the prophet in the Old Testament, as the interpreter of dreams, as for example, in the case of Daniel.

In order, then, to understand fully what they are saying it is necessary to understand the Jungian perspective of psychoanalysis, and in particular the process of individuation. In this author's opinion there is not very much diversion from the Jungian point of view which is utilized fully but with an emphasis on Christian interpretation of symbolic material from the unconscious.

III. IMAGE THERAPY

Another Episcopal minister also from California, The Reverend Dunham Wilson, writing in conjunction with Dr. Earl Biddle, explores a particular concept of image therapy which will possibly extend the Jungian approach and provide more understanding of the function of the pastoral counselor. In an article reprinted from Pastoral Psychology²¹ they state that they have developed a therapeutic method which deals directly with the core of mental and emotional problems by working with the individual's images on a conscious level of awareness. The idea is that people's behavior is always preceded by imagery in the unconscious. The idea, in therapy then, is to deal with the imagery directly in order that it may be changed so that the person's external behavior may change for the better.

The basic problem, then, is that the pastor should understand that the parishioner's problem is in the sub-rational functions of the individual, and that it must be dealt with as such. In the past, clergymen who deal with the revealed truths which assure spiritual or mental health, have attempted to help a person on a rational or intellectual level. Many have not understood that such an approach only tends

²¹ S. Dunham Wilson and W. Earl Biddle, "Sub-Rational Obstacles to Effective Pastoral Counseling," Pastoral Psychology, XVIII: 178 (November 1967), pp. 22-30.

to confirm the individual in his aberration, making him feel that his problem is unique, so that all too often he leaves his church in despair.²²

They go to relate that in their opinion the secular therapist does not offer the person a frame of reference with which he may work toward mental stability, whereas, the clergyman can offer the community of the church and the particular truths to which it adheres. In terms of the image therapy itself all images are related to either mother or father figures. That is to say, the totality of the therapy is seen as being rooted in problems of authority.

Ultimately the meaning of life is resolved into the questions of the existential relationships in life. These relationships are authority relationships. That is to say: a mature person is an authority in his own right, but he must acknowledge that there are others who have authority over him.²³

So it is, as all the images are related to mother and father, images of the earth for example will be related to mother earth and so on. This is ultimately related to the spiritual world.

The clergyman is necessary to the process of helping man to put his spiritual house in order, because in a universal sense, the images of the authority figures are God-given, natural, real symbols of the objective, spiritual, and even supernatural world. Just as the images of mother and father represent the child's relationship to his earthly parents, so these images are also symbolic of the spiritual realities of heaven and God.²⁴

²²Ibid., p. 3. ²³Ibid., p. 4. ²⁴Ibid., p. 7.

The central issue is that the function of the priest as a representative of the church, is an authority to the person. This authority is to be that of the loving father and so help that person work through his own anxieties about his own father through his relationship with the priest, in order that he may come to his Heavenly Father. Although not mentioned in the article, it is clear that the authority of the priest and the use of the sacraments would be a very powerful therapeutic tool here much in the same way as presented by Michael Hare-Duke in the first section of this chapter. Again, the minister here is basically a spiritual director who comes to the person as a representative before God of the church. His job, then, is not to be director in the authoritarian sense, but rather to be a gentle and loving father and guide to an individual in order that his inner self may bring forth its God-given potential.

In this chapter the current systems of pastoral counseling have been reviewed as they are evident in the Anglican Church at this time. The fact is that pastoral counseling as such is a new discipline within Anglicanism. For example, most of the Anglican seminaries in this country and Canada still do not permit clinical pastoral training for credit within seminary training. Whilst it is true that training of this nature is

encouraged, still a student can not get credit for it within his seminary training. One may ask the question why it is that the other more historical pastoral movements which have emphasized counseling in this country have not had a greater impact on the Episcopal Church or on the Anglican Church as a whole? One reason for this is that the most influential pastoral literature on Anglicanism has been Anglican. Since the Episcopal Church of the United States represents less than ten per cent of the Anglican Communion, and since it itself has not been greatly affected by the pastoral movement in this country it is not surprising that the pastoral literature outside of the denomination has had little or no effect on the Anglican Communion. For this reason the author felt it more important to try to review that literature within the context of pastoral counseling that was available within Anglicanism. Of the views on pastoral counseling that have been offered in this chapter little more has been added in terms of a constructive theology of the function of the pastoral counselor. In fact, in this author's opinion, most of the persons being reviewed rely very much on the concept of the priest as being a part of the church in the sense that he is a pastor of a local congregation.

On the other hand, there is a growing trend towards

more and more of the clergy working in a secular environment. The question, then, has to be raised--what definition or understanding could we have of a pastoral counselor who found himself in a secular situation? As a further alternative towards a possible theology of the function of the pastoral counselor this author suggests an inquiry into some of the thoughts and ideas of Teilhard de Chardin. For this reason in the following chapter exploration will be made of something of his philosophy and an attempt made to come up with some suggestions as to the function of the pastoral counselor based on his system. At this point the question may well be asked why Teilhard de Chardin, since he was a Roman Catholic Jesuit Priest who probably knew very little of Anglicanism? Here the question needs to be put in perspective with the reminder that although Teilhard de Chardin was in fact a Jesuit, he was not accepted by his Church and his writings were placed on the Index, preventing him from publishing during his lifetime. His writings were, in fact, published outside the Church after his death, in England. Since that time the Roman Church has taken a more lenient view on what he had to say and has permitted the imprimatur on all his translations. Therefore, although Teilhard de Chardin was Roman Catholic, nevertheless he can hardly

be considered as having been accepted by that body. Within the context of Anglicanism Teilhard de Chardin has become most popular not only within this country but especially in England, to such a degree that a society of Anglican clergy dedicated to a study of his works was formed two or three years ago in England. The author of this paper was introduced to Teilhard de Chardin while studying in Mexico where his influence in the liberal ring of the Catholic Church, especially in terms of Pastoral Revival, was the main concern of those who were doing research on his works. Although nothing has been printed in English of any significance considerable material on research may be had on this subject from the Center of Inter-Cultural Investigation in Cuernavaca, Mexico. Another reason why Teilhard de Chardin offers a further possible alternative in the search for a viable theology of the function of the pastoral counselor, is that although his conclusions appear to be very advanced in nature they are in fact, deeply rooted in Christian tradition and especially within the philosophy of Saint Thomas Aquinas. Thomism although integral to the theology of the Roman Catholic Church has also been very influential within Anglican theology especially that of Hooker. Lastly and perhaps the most significant point is that Teilhard de Chardin's

theology of the sacramental life is central to his thought, and as has been seen, integral to the understanding of the function and role of the priest. In the following chapter some of his thoughts will be reviewed in order to try to arrive at some constructive alternatives as to what the function of a priest may be theologically, and which will be found acceptable in both traditional and contemporary views of the priesthood.

IV. REVIEW OF THE CHAPTER

1. The sacrament of Penance or private confession within the Anglican tradition has always been a corporate matter in that it relates to the sacraments of Holy Communion and Holy Unction. That is to say, private confession should not be thought of as an independent sacrament but as always being brought to the person through the priest who is a representative of the community.

2. Pastoral counseling as described in the English School of Clinical Training is understood in terms of the classical view of spiritual direction, where the priest is a director whose goal is to anchor a person firmly into the life of the church with its full sacramental significance. The goal of pastoral

direction, then, is to expand a person's awareness not in terms of self-realization, but rather in terms of christo-centric realization. The sacraments and the priest's authority are seen here as being important tools in the therapeutic process.

3. Pastoral counseling as viewed by The Reverend Morton Kelsey and John Sanford is seen as being essentially the cure of souls, where a soul is felt to be analogous to the Self as in the psychoanalytical system of Jung. The main emphasis is on the interpretation of dreams where the self as it manifests itself through the unconscious is seen as being the language of God. The self is the image of God. In this system as in the others the priest is seen as a spiritual director guiding the person mainly through the unconscious as it manifests itself in a person's behavior and especially in his dreams.

4. The system of Dunham Wilson is one of image therapy where the function of a priest is seen to be as father and gentle authority guiding the individual and helping that person to work through his earthly authority problems in order that he may come to know the Good Father in heaven.

5. It is suggested that as an alternative the

thoughts and ideas of Teilhard de Chardin be explored in order to expand the concept of the function of the pastoral counselor.

CHAPTER V

PIERRE TEILHARD DE CHARDIN AND PASTORAL RENEWAL

In dealing with Teilhard de Chardin, it is important to realize that he was firstly a Jesuit Priest whose primary task was that of Paleontology. He was a scientist who was particularly interested in the evolutionary process. "I am convinced that an honest interpretation of the recent achievements of scientific thought justifiably leads not to a materialistic, but to a spiritualistic interpretation of evolution."¹ Another aspect of his background which is important to an understanding of his work is reflected in the following quotation: "A first step would consist in developing (along the lines of the 'perennial philosophy': primacy of being, act and potency) a correct physics and metaphysics of evolution."² In this quotation his background is seen as being strongly Thomistic, which one might expect from a person who is not only Catholic, but Jesuit. For the pure Thomist

¹ Christopher F. Mooney, Teilhard de Chardin and the Mystery of Christ (New York: Image Books, 1968), pp. 39 ff.

² Ibid.

all knowledge is received a posteriori, that is, all knowledge is gained by the knowledge of the world "out there," which is then received by the person as an "Impressed image," understanding being abstracted from this by the agent intellect. Teilhard de Chardin goes beyond this position to say a great deal about the within of 'material' matter, much like Rahner goes into the within by an extension of philosophic Thomism itself, using Heidegger as a method of extending Thomism into the transcendental. First, Teilhard de Chardin's basic thought is outlined as he presented it in his most popular work, The Phenomenon of Man.³

I. THE PHENOMENON OF MAN

1. Teilhard traces four stages of evolution: matter, life, thought, and society. He sees the process of evolution as being a single process which is innately goal-oriented. Each level of evolution is rooted in the previous level, the new state being the manifestation of what was potentially present in the previous state.

³ Pierre Teilhard de Chardin, The Phenomenon of Man (New York: Harper & Brothers, 1959).

In the world nothing could ever burst forth as final across the different thresholds successively traversed by evolution (however critical they may be) which had not already existed in an obscure and primordial way. Everything, in some attenuated version of itself, has existed from the very first.⁴

This goal-seeking imperative he calls the "within of things," which finally develops into man's mind. Each breakthrough within the evolutionary period, as for example, in the breakthrough from things that existed only in water to the movement to living things on land, is not seen as a coincidence within a gigantic and complex system, but rather the critical point within a continuous process where a potentiality flowers.

2. Evolution has directionality, and there has been a trend toward greater complexity and greater consciousness. That is to say, clearly there has been a movement from unicellular animals such as the amoeba to the complex human being, and there has been a movement in awareness from the vegetable to the animal which operates instinctively, and finally to man who can reflect on his thoughts. Teilhard also feels that there is an increasing outward complexity of the nervous system and brain, which is correlated with the inward ascent to reflective thought. He sees also a tendency

⁴ Ibid., pp. 71, 78.

toward personalization, an individuation that is very important as one tries to see through evolution into the future. This is not to say that there is no pain or suffering in the universe, or that this direction of evolution is even inevitable.

The universe proceeds step by step by dint of billionfold trial and error. It is this process of groping combined with the twofold mechanism of reproduction and heredity, allowing the hoarding and additive improvement of favorable combinations, which produces progress.⁵

The proceeding of the universe is related to his "the within of things" in the following:

And at the heart of life, explaining its progression, the impetus of the rise of consciousness. . . . The impetus of the world, glimpsed in the great drive of consciousness, can only have its ultimate source in some inner principle, which alone could explain its irreversible advance toward higher psychisms.⁶

3. An essential point in what Teilhard is saying is that we [man] ourselves are at this time in process, and evolution is, of course, incomplete. That is to say, all in the universe is in process of becoming. In society the same would be true, namely; society itself is in a state of becoming as well as the individual in his psychodynamics. Social status is moving toward a higher synthesis, the unification of mankind into a

⁵ Ian G. Barbour, Issues in Science and Religion (Englewood Cliffs: Prentice-Hall, 1966), p. 401.

⁶ Teilhard de Chardin, op. cit., pp. 148, 149.

collectivity of consciousness, a global inter-thinking unit. Teilhard extrapolates these lines of convergence into the future to hypothesize a single hyperpersonal center, a focus of consciousness and personality which he calls the "Omega." But, for Teilhard de Chardin the Omega is a present reality as well as a future goal, since it is the future pulling us to itself; it is like the "Final Cause" of Aristotle and Aquinas.

4. The Omega point is the center which polarizes the ascending converge of the cosmos from its furthest steps (the atom and the cell) to the higher stages (the human person). This center is identified with Jesus of the Gospel. It might be seen that Christ has cosmic and universal attributes. He now becomes, both naturally and supernaturally speaking, the structured center of the universe, the backbone of the cosmos.

In this process of renewal special attention must be given to Christology. It must treat of nothing less than the encounter on the place and function which Christ, the point of contact between the World and God, occupies in the womb of the evolutionary universe.⁷

For Teilhard, Christ is perfected man, the evolutionary model to which all men move; the point of that total movement converging on what is called the Omega point;

⁷Francisco Bravo, "Teilhard de Chardin and Pastoral Renewal," CIF Report, V: 2 (1966), 10.

the inner drive to manifest that potential being Christ as Omega point himself and as final-cause or God.

5. Faith is faith in progress of unity in the center of attraction, namely, the Omega point which is seen to be directly related to man's creative drive. Christ is an idealistic symbol for humanity in the sense that he in his being contains the potential that each man has. This summary is concluded by a quotation from Mooney:

Because everything in the universe is in fact ultimately moving toward Christ--Omega; because cosmogenesis, moving in its totality through anthropogenesis, ultimately shows itself to be a Christogenesis; because of this, I say, it follows that the real is charged with a divine presence in the entirety of its tangible layers. . . . We have seen that Christ, by reason of his position as Omega of the world, represents a focus toward whom and in whom everything converges. In other words, he appears as One in whom all reality establishes union and contact in the only direction possible: the line of centers.⁸

II. THE SACRAMENT AND THE WORLD VIEW OF TEILHARD

It is Thomas Oden who points out that Teilhard's outlook is a worldly theology, by which he means that the world is seen as having been created and redeemed by God in Christ, where Christ is seen to be the center of

⁸ Mooney, op. cit., p. 172.

history.⁹ Christ is the center of history because, as perfected man, all men move toward him in the Omega point. So it is, then, because this goal-seeking imperative, which he calls the within of things, is moving man toward his potential, he is able to say in his book, Divine Millieu:

Without exception, the divine assails us, penetrates us, and molds us. We imagine it as distant and inaccessible, whereas in fact we live steeped in its burning layers. In eo vivimus. As Jacob said, awakening from his dreams, the world, this probable world, which we will want to treat with the boredom and disrespect with which we habitually regard places with no sacred association for us, is in truth a holy place, and we did not know it. Venite, adoremus.¹⁰

The pastoral aspects are seen here since the final-cause is pulling man to the flowering of his potentiality.

One sees God as close to his smallest desires and objectives. This is a theology of the "not-yet-I" of Ernst Bloch, who, like Teilhard de Chardin, sees the pull of the future as being the primary reality of our being. For Bloch, man is primarily eschatological, that is, one who hopes and who is becoming, and whose true fruition

⁹Thomas C. Oden, Contemporary Theology and Psychotherapy (Philadelphia: Westminster Press, 1967), p. 44.

¹⁰Pierre Teilhard de Chardin, Le Milieu Divin (London: Collins, 1957), p. 112.

is seen in the future.¹¹

It is at this point one may understand his concept of the sacramental, especially as it was put forth in a spiritual writing called "The Mass on the World," written in the Gobi Desert during the Chinese expedition of 1923. Lacking ordinary Eucharistic elements and wishing to celebrate the mass, he turned his thoughts to the Eucharistic presence in the universe, resulting in a meditation which shocked the Catholic Church and caused his book to be banned for a long period of time.

And that is why, in our prayer at the altar, we ask that the consecration may be brought about for us: Ut nobis Corpus et Sanguis Fiat. If I firmly believe that everything around me is the body and blood of the Word, then for me (and in one sense for me alone) is brought about the marvelous "diaphany" which causes the luminous warmth of a single life to be objectively discernible in and to shine forth from the depth of every event, every element: whereas if, unhappily, my faith should flag, at once the light is quenched and everything becomes darkened, everything disintegrates.¹²

So, it is seen here that for Teilhard de Chardin not only is each person seen as having the Christ potentially within him, "within of things," but that the whole

¹¹Harvey Cox, Ernst Bloch and the Pull of the Future in New Theology (New York: Macmillan, 1968), p. 195.

¹²Pierre Teilhard de Chardin, Hymn of the Universe (New York: Harper & Row, 1965), p. 28.

universe itself is seen in this light so that the totality of creation is in constant adoration of God. When one speaks of the Eucharist this transforming potential is seen in the material elements themselves as the transforming power which changes the world and society. The Eucharist, which has within the elements this illuminating light which is present in everyone, is of course, also symbolic of that light, namely, the Christ who died and rose again and who is ritually expressed in the concrete words of the rite itself. In other words, he moves from the Eucharist as being a sacrament to the totality of life as being sacramental. When Christ comes to his faithful, it is not simply to commune with a person as an individual, since the effect extends beyond the consecrated host to the cosmos itself. It is what he calls a process of divinizing of the universe. The divinization takes two forms: (a) the sanctification of human work or endeavor, and (b) the humanization of Christian endeavor. The idea is that in the sacraments the totality of humanity is offered up to God, that is, the whole gambit of suffering and brokenness.

The vocational commitment of the priest is summed up as follows:

For me, my God, all joy and all achievement, the very purpose of my being and all my love of life, all depend on this one basic vision of the union between yourself and the universe. Let others, fulfilling a function more august than mine, proclaim your splendors as pure Spirit; as for me, dominated as I am by vocation which springs from the innermost fibers of my being, I have no desire, I have no ability, to proclaim anything except the innumerable prolongations of your incarnate Being in the world of matter; I can approach only the mystery of your flesh, you the Soul shining forth through all that surrounds us.¹³

The last quotation from Teilhard's "Hymn of the Universe" expresses his vocation as a priest as he sees it, related to the traditional concept of celebration of the Eucharist. Christ is seen as "the Spirit of Christ" which is pulling from the future each man to his given potential and which is proclaimed in the sacramental act of the Eucharist. That is to say, the Eucharist is the eschatological proclamation of man's hope in the resurrection which to the material world is resurrection in terms of the hope of the future in the Omega point. In this sense, his theology is very worldly and concentrates on the world as it is now in process toward its goal. His vocation is seen as being his necessity to proclaim this process, namely, that the spirit shines through in each individual as he strives at his potential, and that man is moving to and being pulled by a

¹³Ibid., p. 49.

resurrected goal. For the therapist he exists in this divine milieu and sees each person in this spirit of God groping within. Assagioli speaks of this when he talks in terms of trusting the potential self of the individual. Such a view of man would lead to infinite trust and faith in the individual himself, the therapist being in Thornton's terms a guide or director. What he is saying in no way contradicts the traditional concept of the priest which has been to declare the resurrection and death of Christ each Sunday through the Eucharist. However, it seems quite clear that Teilhard de Chardin extends this concept of the Eucharist far beyond what most churchmen today would be prepared to accept in terms of practical possibilities. The tremendous ecumenical implications of such a doctrine, of course, dismisses the need for any specific rite or canon, or institutional framework within which the rite needs to be celebrated. Also, it is clear that its implications are very deeply pastoral in that it extends itself beyond the local denominational community into the world. The spirit--that which is of an infinite worth in all persons of all faiths--becomes the total goal of the church as an eschatological community, as an archetypal symbol of the resurrection, as a prime mover within the society as it moves toward the Omega

point. It is this spirit of Christ, then, moving within people that unifies, or will unify men in society as they move toward the final convergence. Therefore, implicit in all these writings is the powerful feeling of the unity of things, not only by the presence of the spirit in all people, but by the common goal of these persons implicit in their very nature. Here again he is traditionally in tune with the concept of priest and bishop as declarer of unity, but he extends this unity beyond the body of Christ as an institution to the "not-yet-body" of Christ which is becoming and will be in the final Omega point.

From the Teilhardian point of view, the counselor as priest would be engaged in the work of cooperation with the spirit in order that the particular potential within the given individual would flower, so that his potential would become a unifying influence within the society as a whole, and would, therefore, engage in the process of becoming, that is, goal-seeking toward the Omega point. But, as we saw on page 131 of this paper, Teilhard de Chardin views his vocational commitment to be the declaration of the reality of the mystery of the goal-seeking imperative that pushes each individual to his potential within each person.

It is Christ that stands between man and God

(pages 126, 127). It needs to be stressed, however, that the Omega point pulls man from the future and that it is this force that brings unity about. Each man has an innate potential, to become a new being, declared in the reality of the historical Christ who died and rose again. Christ, then, symbolizes in his life what each man may potentially become as a resurrected being. The Christ of history stands in our future unifying and pulling man to this new and resurrected being. The author feels that one perspective of the counselor is to recognize the place of choice [see page 41] as that which blocks the fulfillment of man's heritage. The Omega point draws man naturally to it, but the choice, the anxieties, the insecurity of man, stands between him and his salvation. In Jungian terms it is possible to conceive of the Christ of history as being an archetypal image in the unconscious, much like Jung's "wise old man." The Christian in his devotional life, in his worship, identifies with this image, becomes like it, and moves towards his potential goal. This is Omega pulling him. But there are also the bad images in the unconscious which prevent growth. Man potentially moves toward the Omega point only as he is reconciled to Christ, but spirit of the good image within. The counselor is a guide who facilitates reconciliation by

making man aware of the choices available to him, and, his potential to choose the good images.

Teilhard de Chardin expands the concepts of Sunday Eucharist to the sacramental life where the totality of the world is seen as moving toward Eucharistic celebration, that is, eschatological declaration of Christ's resurrection. Secondly, the concept of community is taken right out of the context of any denominational or even local setting and placed into a world setting where community is seen as world community regardless of faith or creed. In other words, institutionalism is secularized in terms of Teilhardian theology. It is the feeling here that this is the natural extrapolation of the Catholic viewpoint as expressed in Chapters II and IV, and is not contrary to the traditional Prayer Book view, but rather an extension of it; an extension of local parish to world community, an extension of particular Eucharist to the sacramental life. As such, then, an extended view of the priest is proposed; that is, to extend what one might understand the priest to be traditionally to Teilhard de Chardin's concepts, and then try to understand what pastoral counseling would be from within this context. That is to say, it is claimed here that the pastoral counselor must differ from the psychotherapist because of vocation, which is

primarily not that of a counselor, but that of a priest, and it is therefore incumbent to state what is meant by a priest in terms of a viable theology. One might view the priest as follows:

1. The priest's particular vocation is to declare the presence of the incarnate Christ in the world as he sees it in all persons in the manifestation of their innate potential. He does this by his faith in the unity and in the process of man as he moves toward the Omega point, which is the future hope of the resurrection. The church then, is an eschatological community, and manifests itself when two or three are gathered together declaring the resurrection through the Eucharist. Therefore, the priest celebrates the Eucharist within this given context of community.

2. The priest's function is to guide persons to behave in such a way that their God-given potential, their "within of things" may develop as was intended. That is, to help the individual to become what is his nature to become (rapport with the environment) and to make him aware of this inner process as being eschatological in nature (that is, move toward expanded awareness in terms of Harton's three stages, [p. 20 f.]) would be the priest's function.

3. The priest must work with family, community

group, and society so that the Omega goal may become a reality.

4. Since this eschatological movement of becoming is convergent in nature, the keynote must be unity [see Chapter I, Introduction], and, therefore, he will be a healer of groups, community, and society, working always toward greater creative unity. He is by nature an ecumenical man, a secular man. His goal is to wholize and to produce creative unity in the world, by being a guide to man in his decisions and choices [see page 134].

5. Finally, within the Catholic and Anglican tradition the Office is seen as an essential part of this function, since it traditionally is the group expression of eschatological community.

III. THE PRIEST AS PASTORAL COUNSELOR

At this point one may try to state the place of the pastoral counselor within the Anglican tradition. First of all, it is clear that within traditional theology, especially in the Catholic tradition, the concept of "priest" is perceived as being an ontological state. This view of the priest is seen as a "state of being" conferred on the individual through the sacrament of ordination. When reference is made to the role of the Anglican priest as pastoral counselor (which is

the title of this paper) the reference is to the function of the pastoral counselor as a priest which is seen to be an ontological state. In conclusion, the role of the pastoral counselor is unique and different from the role of the psychotherapist in that it arises out of his state as a priest which we described above in the last paragraph. The priest is basically the man who proclaims, who makes people aware of the process toward the Omega point.

The priest as pastoral counselor with the Anglican tradition would be a person who celebrated the Eucharist, within the context of community as a sign of the hope of the resurrection. His role as a priest would be to say the divine Office daily in community with the other priests, as a symbol for his own sake of his own identity and as his continued declaration to himself of his ontology and of his vocation in the world. As a specialist, he would in particular utilize all the skills of the person who sees his vocation as psychotherapist to the end of expanding human awareness, the goal of which would be awareness so expanded as to be cognizant of his being in Christ.

As was pointed out earlier [see pages 134, 135] expansion of human awareness and the unification of human personality are brought about by the reconciling spirit

of Christ. Christ, as Omega, pulls from the future as unifier. The work of the counselor is not to make a person more aware by doing something to him, but by allowing the natural process of Christification to take place. He accomplishes this as therapist by being a guide to the inner potential, as for example in Kelsey or Assagioli. Recognizing the theological implications he commits himself to the process, helping persons to avoid blocks to their potential growth toward the Omega. He does this in a variety of ways as expressed earlier, as for example by changing a person's choice pattern, or dealing directly with the inner self as does Kelsey. This author does not feel that psychotherapeutic techniques are the only necessary tools of the counselor but rather that these with traditional direction will produce a new science of pastoral care. It is evident that with Teilhard de Chardin's philosophy as a further undergirding structure it is possible that the resulting methods of direction for counseling will evolve into a radically different science than is observed today.

Whether the priest as counselor works in a secular agency or in the normal context of the parish he would also carry with him the kind of authority that Hare-Duke refers to in Chapter II. His sacramental

function as a priest, the hope of the resurrection that he declares in the Communion, is also declared within himself as he counsels others in a therapeutic relationship, as a representative of the church. All that has been said about authority in Chapter IV might be placed into this context. The priest is ontologically, in fact as a representative of the church a sign of the hope of the resurrection. The recitation of the daily Office is a reminder to him of that reality which is further declared to himself and the community in the weekly celebration of the Eucharist. As a further point of clarification, it is often thought that Teilhard de Chardin's view of the sacrament has been so extended as to appear in a form of universalism where everybody is saved, and where the sacramental life of a particular congregation no longer becomes important. It needs to be stated at this point that this is not the case but rather that this is the hope in terms of future resurrection where the totality of humanity would be existing in a saved community. This is what Teilhard de Chardin means by the Omega point. One must remind oneself that when one is speaking of this man, that even though his work was rejected by the church and that they would not allow his works to be published, he did continue to the day he died his Rule as a Jesuit Priest which was to say

the Breviary daily, and to celebrate the Holy Eucharist daily. This says a great deal about his concept of the sacrament which is rooted in the Christian tradition very deeply. The extension of the concepts that are being suggested here are intended to exemplify the vocation of the priest as being a representative of the church whose primary function is to represent to the world the coming of the eschaton.

The concept of the whole of the world in its innate nature adoring God is an expression of deep awareness on the part of Teilhard de Chardin, the man, but does not in itself detract from the day to day business of the use of the sacraments in therapeutic healing of those within the community of the church. He would place particular emphasis on the nurture of innate God-given potential moving to resurrection, Omega, rather than emphasizing healing as an end in itself.

It would not necessarily follow that religious language would have to be mentioned in the work of the pastoral counselor. On the contrary, his counseling would be with the purpose of nurturing the potential, the actual discussion of religion as such being seen as only necessary at a particular stage of human awareness and within a particular community structure or context. The pastoral counselor as priest and director,

as specialist, is able to say to the psychotherapist that he brings to his profession as pastoral counselor a list of skills such as theology and philosophy that the psychotherapist normally does not have. The pastoral counselor in his counseling is concerned ultimately and primarily with the ontic state of the person and as such, studies ontology in terms of philosophy and theology as basic and necessary to his discipline. In this sense, as a professional he is better qualified in terms of the direction toward authenticity than would be a psychotherapist. However, on the other hand, as a person who is primarily interested in unity, it will be naturally a part of his function to work with other disciplines in order that these goals may be obtained. He will be a person who will be not only concerned to work with medical doctors, with psychotherapists, and other professionals, but would be concerned that they learn to work together as a healing whole, and would consider this a part of his function, in fact. Lastly, his function as priest and counselor would differ from the psychotherapist in that he will be concerned with the larger function of community in process as it moves toward the Omega point, that is, he is interested in the eschatological dimension of the individual as he functions within society.

IV. REVIEW OF THE CHAPTER

1. The thoughts of Teilhard de Chardin are derived from a scientific insight into the natural immanent striving within material nature itself. This is seen in terms of a process theology where the totality of evolution is moving toward a final goal called the Omega point.

2. The Omega point is the future, and in terms here the final cause, pulling man to its completion.

3. Christ is seen as being not only the historical Christ, Jesus of the Gospel, but as the archetype of man to which we are all moving in the Omega point. The spirit of Christ, or Holy Spirit, is seen as that which is immanent in us as the creative process moving to fulfill man's natural potential.

4. For Teilhard de Chardin the presence of a goal-seeking imperative within the material nature itself leads him to extend the concept of sacrament as in the Eucharist to life itself as being sacramental, where the totality of things as moving wholly towards one final potential in themselves are the declaration of the resurrection of our Lord, the Omega point, to those who are aware of it. Therefore, the Eucharist as sacrament in declaring the resurrection, in declaring the potential of Christ within all people, as declaring

the hope to which we are moving, to what we are becoming, is an expression of the totality of life which is seen as being sacramental.

5. The function of the priest as seen by the Catholic viewpoint, as for example as expressed by Martin Thornton, when extended into the Teilhardian concept of total world community rather than local institutional community, does not conflict with the traditional understanding of the priesthood, but rather amplifies it.

6. The function of the priest is an ontological expression of his vocation and as such the pastoral counselor is essentially and primarily a part of the priestly vocation.

7. The role of the priest as pastoral counselor is primarily rooted in his dedication to the potential within each individual as it manifests itself eschatologically in society. Therefore, although it is legitimate for the pastoral counselor to utilize the skills of the psychotherapist, although in fact it is necessary, in reality his vocation is different since his goals are primarily concerned with the ontology of the eschatological community as well as with the health of the individual. As such, the pastoral counselor brings to his therapy a background of ontology rooted in philosophy and theology primarily, and not a concern with psychology primarily.

CHAPTER VI

CONCLUSIONS ON THE ROLE OF THE PASTORAL COUNSELOR

In order to try to consolidate conclusions about the distinctive function of the Anglican priest when he acts as a pastoral counselor either in the parish setting or in secular employment, the question of his training may assist in gaining perspective. One point that has been noted consistently with the different Anglican writers all through this paper is that the pastoral counselor within the Anglican tradition is seen in terms of a spiritual director. This was true not only in examination of the traditional concepts expressed by Harton, Thornton or Kirk in the second chapter, but also by men like Dr. Lake and Hare-Duke in the fourth chapter. For this reason, the author feels that particular training is needed not only in psychotherapy for a counselor but also in the historical applications of spiritual direction as they have manifested themselves within the Anglican Church. It is assumed that special training in such things as philosophy and liturgy are contained within the normal seminary process, whereas, training in historical direction is not normative for the majority of our seminaries any more than is training in pastoral counseling.

The following pages [146-160] are proposing that extra training is needed to be a counselor, pointing to the fact that this is in line with the church's traditional conception of direction [Chapter II]. We can not avoid, therefore, but to criticize the Anglican seminary system which is at this time vastly inadequate in its training of priests for the pastoral ministry. The training suggested can be sought after in different ways [p. 150], but it is hoped that eventually the seminaries will incorporate it into their training programs. This author has also used this section on training to consolidate in a practical way some of the thoughts of the earlier chapters in order to come to some more general conclusions [p. 160 ff.]. There is an absence of the place of the theology of Teilhard de Chardin in this next section, since we are dealing with training for the counselor as a discipline. It is this training that is absent in any depth within the Anglican seminaries, whereas this is not true of philosophy and theology. It is the author's opinion that the attitudes of the counselor are formed to a large extent by his philosophy and theology. Therefore, this section on training assumes a perspective which would be enhanced by the views expressed in the last chapter, as for example with the emphasis on inner development and the saying of the Divine Office.

I. THE TRAINING OF THE PASTORAL COUNSELOR WITHIN THE ANGLICAN TRADITION

The best statement in the author's opinion of the qualifications for a pastoral counselor is set forth by the "American Association of Pastoral Counselors," in their manual and directory. The following is the minimum required:

1. A college undergraduate degree.
2. A Seminary Theological Degree.
3. Membership in good standing in a recognized denomination or faith group from which he has been granted and continues to hold endorsement.
4. A continuing responsible administrative relationship to his local religious community.
5. Three years of experience as minister, priest or rabbi of a local congregation.
6. One period of three months in an accredited center for clinical pastoral training.
7. One hundred and twenty-five (125) hours of inter-disciplinary supervision of his pastoral counseling dealing with the religious and psychological dimensions of human problems, including the following: individual supervision, group supervision, supervision in intake and referral, supervision of marriage counseling, supervision in depth by at least two different supervisors, one of whom shall be approved by the Standards and Membership Committee.
8. It is strongly recommended that the candidate for membership in this Division of the Association shall have undergone sufficient psychotherapeutic investigation of his own intrapsychic and

interpersonal processes so that he is able to protect the counselee from his own problems and to deploy himself to the maximum benefit of the counselee. He shall give evidence of: (a) an understanding of the counseling process, (b) an ability to develop a counseling relationship.¹

As has been noted, within the Anglican tradition one might understand pastoral counseling as being an extension and expansion of the traditional concept of spiritual direction as posited by Martin Thornton. In the requirements, as listed above, the emphasis is on the extra training needed in order for a person to become a good counselor. This author's feeling is that a counselor as a specialist should have had a minimum of 150 hours personal psychoanalysis, and should be in a continuing learning relationship either through individual or group therapy over a number of years. The process should include the growth of his own spirituality such that he himself has the trust in that "Self" that he is expected to be dealing with in others. In short, the therapist should not be involved in any of the techniques that have been mentioned unless he himself has been exposed to them. In particular his own spiritual development might utilize, for example, the

¹ American Association of Pastoral Counselors, Manual and Directory (Evanston: 1966-1968), p. 7.

diary with particular emphasis on his recording of dreams. Assagioli refers quite extensively to the use of the diary as a therapeutic tool. In this author's experience it has proved to be most valuable in a person's spiritual development. The use is as follows:

The person is asked to keep a daily record

- (1) of all the bad experiences during the day;
- (2) of all the good experiences during the day;
- (3) a record of all his dreams.

On the problem of recording dreams Morton Kelsey has the following to say:

The next step is to keep a written record of one's own dreams, and to make it a part of a personal spiritual journal. If it is important to relate to whatever reality there is beyond the human ego, if religion is important, it is also important to keep a record of one's contact and confrontation with spiritual reality. Almost every Christian who has gone very far upon a spiritual way of life has kept such a journal, and an essential part of it is a record of dreams, as recommended by Synesius of Cyrene so long ago.

This has to be done immediately upon awakening. Unless a dream is written down almost immediately, hardly anything but the outline of a few strikingly vivid dreams can ever be recalled. Within a few minutes the rest is irretrievably gone. And this has to be done even when one awakens in the middle of the night from a dream. Too hard? Not when one becomes interested in what is happening. A notebook and pencil on the nightstand help, and soon the ability comes to recall even fragments and isolated images from the depth of sleep. These are sometimes even more important than longer dreams.

It was upon such images in visions that the prophets Amos, Ezekiel and Jeremiah based whole prophecies to their people.²

Since prayer, that is private prayer, has traditionally been thought of as being a way of developing one's ontological relationship with God through conversation with the same, a diary, and in particular the recording of dreams as that inner process to which we dedicate ourselves in other people is very important. It is the symbolic representation of that innate potential to which address has been made here. It would follow, then, that this is itself a form of prayer, and very important in the spiritual development of the therapist. There are several different ways in which a person may become trained; for example, through postgraduate training in terms of a master's or a doctor's degree in pastoral psychology, or through a program with The Association for Clinical Pastoral Education is alluded to in Point 6 of the above requirements. The latter program can be taken over a period of a year and a quarter, and provides quite an intensive self-knowledge training. However, what is being pointed to is that no matter what the training is, in order to be a good

² Morton T. Kelsey, Dreams: The Dark Speech of the Spirit (Garden City: Doubleday, 1968), pp. 232-233.

therapist it is incumbent on the person to have had sufficient personal therapy to the extent (the author's opinion) of at least 150 hours. In addition to this, if he is to be involved in any of the techniques mentioned then it is necessary that he has had personal experience with them.

Since we have stressed all through this paper the reality of the Anglican tradition to be related to its history, it is essential that the priest as therapist, within the tradition of the spiritual director, be well versed in traditional spirituality and mental prayer. Martin Thornton in his book, English Spirituality³ has a very fine scheme of study which he claims takes a period of approximately two years, in which all the major writings within Anglican and traditional spirituality are covered. The course covers all the major writings from Saint Augustine through Saint Benedict, Thomas through to Mascal and the modern era. The following two tables are reproduced from his book, except that the publishers have been placed after the title rather than at the bottom of the page as in English Spirituality.

³Martin Thornton, English Spirituality (London: S.P.C.K., 1963), pp. 307-308.

This course of reading is recommended, understanding that it is the traditional viewpoint from which books such as those mentioned in the Bibliography and Chapters III, IV and V follow to complete the list.

To Study Seriously	To Read or Refer to	For Mental Prayer
<u>St. Augustine Enchiridion</u> (S.P.C.K.)	<u>An Augustine Synthesis</u> Przywara & Martindale (Sheed & Ward) or <u>A Companion to the Study of St. Augustine</u> , (Batten- house (Oxford University Press)	<u>Enchiridion</u> (S.P.C.K.) Hugh of St. Victor, <u>The Divine Love</u> (Mowbrays)
<u>St. Benedict Regula</u> (with commentary)	<u>Ways of Christian Life</u> Cuthbert Butler (Sheed & Ward) <u>Benedictine Monachism</u> C. Butler (Longmans) or <u>The Via Vita of St. Benedict</u> Bernard Hayes (Burns Oates & Washbourne)	<u>St. Benedict Regula</u> William of St. Thierry <u>Meditations</u> (Mowbrays) <u>Mirror of Faith</u> (Mowbrays, <u>Fleur de lys</u> series)
<u>The Mystical Theology of St. Bernard</u> Etienne Gilson (Sheed & Ward)	<u>St. Bernard Letters, Sermons</u> <u>The Cistercian Heritage</u> Louis Bouyer (Mowbrays)	<u>St. Bernard On the Love of God</u> (Mowbrays, <u>Fleur de lys</u>) <u>The Steps of Humility</u> (same)
<u>St. Bernard On Grace and Farewell</u> ed. W. Will- iams (S.P.C. K.)		<u>St. Aelred Letter to his Sister</u> (Mowbrays)

To Study Seriously	To Read or Refer to	For Mental Prayer
		<u>On Jesus at Twelve Years Old</u> (Mowbrays, Fleur de lys)
St. Anselm <u>Monologion</u> <u>Cur Deus Homo?</u>	St. Thomas <u>Compendium of Theology</u> ed. Cyril Vollert <u>Morals and Man</u> , Gerald Vann (Longmans, also available in paperback) <u>G. K. Chesterton,</u> <u>St. Thomas Aquinas</u>	St. Anselm <u>Proslogion</u> <u>Meditations</u> <u>and Letters</u> William of St. Thierry, <u>On</u> <u>the Nature and</u> <u>Dignity of</u> <u>Love</u> (Mowbrays, Fleur de lys)
Walter Hilton <u>Scale of</u> <u>Perfection</u>	<u>The Ancrene Riwe</u> (Burns Oates & Washbourne) Richard Rolle <u>Works</u> <u>The English Mystical</u> <u>Tradition</u> M. D. Knowles (Burns Oates & Wash- bourne)	St. Bonaventure <u>The Mystical</u> <u>Vine</u> (Mowbrays, Fleur de lys) Rolle Hilton <u>Minor</u> <u>Works</u> (Faber & Faber)
Walter Hilton <u>Scale of</u> <u>Perfection</u>	<u>The Book of Margery Kempe</u> (Oxford University Press) (<u>Commentary Margery Kempe</u> M. Thornton) (S.P.C.K.)	Julian of Norwich <u>Revelations of</u> <u>Divine Love</u>
<u>The Structure</u> <u>of Caroline</u> <u>Moral Theology</u> H. R. McAdoo	<u>Anglican Devotion</u> C. J. Stranks (S.C.M.) <u>Anglicanism</u> <u>More and Cross</u> (S.P.C.K.)	<u>Whole Duty</u> <u>of Man</u> Various 17th century Prayer Manuals at choice

To Study Seriously	To Read or Refer to	For Mental Prayer
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English
Casuistical
Divinity
Thomas Wood
(S.P.C.K.)

E. L. Mascall
Christ, the
Christian and
the Church
(Longmans)

M. Thornton
Christian Proficiency

K. E. Kirk
The Vision of God
(Longmans)

Anselm at
choice

Julian,
Revelations

Taylor, Holy
Living

Lancelot
Andrewes
Preces
Privatae

Throughout the entirety of this paper where it has been mentioned, Confession has been treated as a liturgical use of counsel. It is properly dealt with within the context of pastoral counseling as therapy, as it involves itself with the whole and very complex question of guilt. It is noted that the use of the community of the church, whenever possible, as a means of impressing the forgiveness of God upon a person through the liturgical use of the confessional is very important. Confession may be a community act within

the dynamic of the group, but the traditional view of it can still be retained by using the confessional in the manner which was illustrated. However, this is to deal with the direct acts of irresponsibility which are themselves acted outwardly in the face of God and community such as the group in the local church. Since a local congregation normally has more people than can be included in a depth group, community confession is not practical and therefore the function of the priest as confessor can still be utilized, since he is the representative of that community. Nevertheless, the whole question of confession, and in particular the question of guilt, is properly maintained within the skill of the pastoral counselor as spiritual director.

Finally, in terms of the spirituality of the priest, in terms of the study above, and his spiritual development through therapy and such techniques as the use of the diary and dreams, there is the question of the Office. As has been noted in various places, the Office is essential to his spirituality and his identity as a priest, and is symbolic of his partaking within the community's act of adoration. The traditional feeling is that the Office for the Anglican priest is Matins and Evensong from the Book of Common Prayer. However, in the American Prayer Book, the Office is not

only very sparse, but it is very badly put together for various historical reasons. Now, although there is a new Office with the new prayer book, it has not been put into any reasonable published form in order that a person can use it as an office. However, in terms of the Book of Common Prayer, there are available other editions, for example the Prayer Book Office,⁴ which contains within it alternative ways of saying the Psalter plus all the collects and antiphons from the Universal Calendar. The Book, as an Office, is extremely complicated and has many, many mistakes within it and is therefore not highly recommended. An alternative version is the English Office,⁵ an Office which is excellently put together with all the extras for those who wish it, and which is very conveniently bound for those who have a busy schedule. The disadvantage of the book is, however, that the daily lessons are from the English 1922 lectionary and not from the American Prayer Book. An Office which is very well put together is A Four Office Breviary, put out by the Order of Holy Cross in New York,⁶ This Office is modled

⁴The Prayer Book Office (New York: Morehouse Barlow, 1963).

⁵The English Office (London: Faith Press, 1956).

⁶A Four Office Breviary (West Park, N.Y.: Holy Cross, 1968).

on the American Book of Common Prayer using all the collects from the revised prayer book editions. It has within its construct hymns and antiphons and the addition of Diurnum, a midday Office and Compline. The Psalter is well arranged so that none of the psalms is repeated with a continuous Psalter through the day within the four Offices. The Psalter is arranged on a two week cycle. Even though there are four Offices involved here, in reality it is no longer than the normal saying of Matins and Evensong. Another excellent Office is the Office of Taize.⁷ This is a morning and evening Office with midday Office and Compline as options within its construct. It has all sorts of beautiful liturgical additions in terms of Advent services, night Offices, services for the Easter week, etc. The translations of the psalms are from Gelineau and the Office was devised after a considerable amount of research into the prayer life of the primitive church. It has a unique Psalter and arrangement of lessons. The Office was produced for a Protestant community in the south of France and has the following written in its Introduction:

The Taize Office is the fruit of an experience in community prayer, rooted in the ecumenical tradition of the Church. It belongs to the group of

⁷The Taize Office (London: Faith Press, 1966).

liturgies dating back to the early times of the Church. Its sources are manifold, but the different streams become a unity in the living experience of the community. Concern for remaining in the biblical and liturgical traditions of the Church is joined together with a desire for a contemporary form of prayer.⁸

The liturgy of the Church, the daily Office, is also the prayer of the Holy Spirit who comes to help us utter the true prayer of the Father and to intercede all men. . . . In the daily Office in which his prayer takes form, the Christian also partakes in liturgical ministry of the whole Church. In union with all the members of the Body of Christ, the communion of saints, he assumes a responsible part in the worship which the Church is offering to the Lord. In the daily Office, a form of continual Christian prayer, every member of the Body of Christ offers praise of the whole creation and intercession for all men before the Father, through the Son, in the Spirit.⁹

The particular reason the Office is cited is that at least seventy-five per cent of the translation of the Office is from the Anglican Prayer Book, and that in reality, the structure of the early morning and evening Office is not so different from Matins and Evensong and naturally it will fit within the Anglican framework. Finally, Morning, Noonday and Evening,¹⁰ an Office produced for the Nursing Sisters of St. John the Divine is based on the Prayer Book and consists of very short Offices running about five minutes each. The Office was produced

⁸Ibid., p. 9.

⁹Ibid., p. 10.

¹⁰Morning, Noonday, and Evening (London: Faith Press, 1956).

for very busy persons, but yet at the same time gives the flavor of the liturgical cycle throughout the year.

The purpose in mentioning these four books is that there is a need in the modern spirituality not to confine oneself too narrowly in his spiritual life, and this has to be extended to the official prayer of the church which, for many, has become stale, outdated, and far from an organ of spirituality. However, for the reasons given throughout the dissertation, the Office is essential, but does not have to be a dry, dead matter. When the priest prepares to say the Office it is suggested he does not confine himself to the Office of Matins and Evensong unless he has first explored the types of Offices as outlined above.

The four Office books recommended illustrate the complete gambit from Protestant through to Catholic liturgy, but at the same time illustrating a good liturgy. Other major Office books will be found in the Bibliography. This author's feeling is that an Office should be used which fits the life-style of the priest, as an aid to his spirituality, not an enemy to it. In personal experience, a strict adherence to the saying of the Office through the liturgical cycle produces in one a psychic movement much akin to the observation of movement in one's dreams. In other words, adherence to the

liturgical cycle is the adherence to an unconscious and archetypal movement which forms a part of one's total spirituality with the use of a diary and within the construct of therapy as the pastoral counselor trains for his profession as counselor and director.

II. THE DISTINCTIVE FUNCTION OF THE PASTORAL COUNSELOR

First, it will be noticed that in the Training Outline no distinction has been made between the parish priest and the counselor who works in a secular setting. In the rulings set forth by the American Association of Pastoral Counselors there are in fact two divisions: one for pastoral counselors who are members of a parish in the sense that they are in charge of a Parish or are assistants in a parish; and a second division for persons working in pastoral counseling centers. As yet in the Episcopal Church there are very few priests who are working in the secular setting although this is increasing. In the author's opinion the trend in the future will be to a greater degree of specialization not necessarily only in the movement of priests working as pastoral counselors in secular settings but also in the area of priests hired by larger parishes as specialists in the area of pastoral counseling and direction. Although it is true that persons such as Thornton and

Kirk regard the central function of the priest as being the director, in the author's opinion the trend today is toward seeing this as a specialization and for this reason something that needs special training. By specialization it is not implied that it is something that cannot be properly used by the parish priest, indeed there are many examples to the contrary: One in particular being that of the Reverend Morton Kelsey in Saint Luke's, Monrovia, in California, who has built his parish up on the concept of the priest as a spiritual director. At the same time he functions as an administrator and director of the parish. As the American Association of Pastoral Counselors points out by making a distinction between the pastoral counselor in the parish on the one hand and the counseling center on the other hand, one would assume that the training of the person who works in the counseling center would be a little heavier in the direction of psychotherapy since his work would be more strongly oriented in that direction.

In this paper, for the most part, we have spoken of the counselor as a specialist, namely: the person in the parish or clinic who has a central interest in counseling. On the other hand the reality is that all the counseling that needs to be done will never be dealt with by the specialist. In fact, if all parish priests

became counselors the need would still be greater. The answer to the growing needs of the people for counseling, then, lies in the training of the general practitioner as well as the specialist. Here again [page 143] we need to look to our Anglican seminaries in the hope that they will expand their training facilities. Secondly, the author feels that one of the central functions of the specialist will be to train the general practitioner through interdisciplinary case conferences, seminars and clinical internships. In terms of the theology in Chapter V his job would be as unifier to help the non specialist in any way he can to be a better healer of persons. The natural place for such training to begin is in the seminary, and it follows, therefore, that the specialist should work to encourage the seminaries to do more work in this area. The author is speaking of the Anglican Church, since there are some very sophisticated programs in other denominational seminaries.

In summary, then, the distinctive qualities of the Anglican pastoral counselor will be examined as arrived at through some of the conclusions in this paper.

1. The priest whose peculiar function is to absolve and administer the sacraments is in a position of special authority in that he is an official

representative of the church. As a pastoral counselor he brings to the soul he is dealing with the sacraments of Unction, Holy Communion and Penance as therapeutic tools in the healing process. He brings the sacraments by the authority vested in him through ordination. This view is of course the traditional view as expressed in the Prayer Book¹¹ and is implicit in the views of the traditional directors as illustrated in the second chapter. In terms of pastoral counseling this view was particularly stressed, as was seen, by the Reverend Michael Hare-Duke as for example in the following statement:

The counselor will need to understand the needs of the person who comes to him and try to relate particular aspects of the Sacraments to that condition. Sometimes Holy Unction can give someone a new experience of the church's care, almost in terms of repairing a human mother's unwitting rejection. To another person there can be communicated a sense of unique value in the reception of Communion; another will need to concentrate upon the notion of Christ's body as the vehicle of His presence in order to overcome his despair of his own body.¹²

The following case example of Antonio will serve to illustrate this in the use of Holy Communion and the particular use of confessional counseling. The following

¹¹See page 5 of this paper.

¹²Michael Hare-Duke, "What is Ghostly Counsel?", Franciscan, VII:3 (Summer 1965), 127.

case example was taken from the author's personal experience in Central America.

The Case of the Gonzales Family:

The family lived in a Barrio in Cuba and consisted of a husband and wife, Antonio and Lupe and seven children. They lived in a small cardboard house approximately ten feet square with one room and no bathroom but a small area of ground outside close to a river where they used to wash and put their waste products.

Antonio had previously had a problem with alcohol, but apparently had not been drinking very much for three years; that is to say, he still drank occasionally and would get drunk perhaps once a month, but not practically every night as he had before. Because of the seven children and the fact that he worked in construction and earned approximately \$15.00 a week, the problem of reoccurring pregnancy was uppermost in his wife's mind. I knew the Gonzales family quite well, first of all through confirmation classes, and secondly through the fact that the ten oldest members of the congregation and I had formed a small group that met once a week in order to try to get closer to the experience of the congregation.

Everybody in the Barrio was extremely poor and the incidence of character disorder was phenomenal. In fact, one could say that all the people in the Barrio might be considered, with the exception of a few, as character disorders showing in most cases lack of control and responsibility. The most prevalent problem in the Barrio was the use of drugs and alcohol, prostitution starting anywhere from ten years or eleven years on up. The particular situation in which we are concerned started when it was reported to me from the members of the group that there were problems in the Gonzales household, but no one would tell me what the problems were.

I visited the household several times and was able to talk things through with them enough for them to open up to a degree and tell me that their fear was pregnancy, since they already had seven children and their financial situation was extremely difficult.

The following week I visited the house several times to find Lupe suffering a great deal with severe stomach pains which I thought could possibly be connected to her anxiety over the fact that the electricity to the house was being threatened to be cut off because of the husband's lack of money. At the end of the week the husband managed to borrow a hundred colonies (about \$10) from the fund of the church because of his work situation which is construction and which only pays at the end of a job. In other words, the money was borrowed until his regular check was due, which had been delayed for some reason or another. Owing to the increasing pains of the mother and her increasing anxiety about pregnancy, I arranged for a free check-up for her since I suspected that all was not well.

The doctor informed me that she was four months pregnant and part of the anxiety had been due to the fact of her denial of pregnancy to herself. The following Sunday I arrived at the church to find the oldest boy in tears at the church, indicating that there was something seriously wrong at home. On arriving at the house I discovered Lupe alone in the home which was dark, the electricity having been cut off (there were no windows), with blood all over the floor and what appeared to be pieces of fetus on the floor. I placed the fetus in a tin can and put Lupe in my car and took her to the hospital. In the hours that followed, it was discovered that she had two other babies inside her, one dead and one alive, and permission had to come from her husband immediately as to whether or not they could remove the two babies before Lupe died.

Being a Roman Catholic country there are natural rulings that the mother's life is less important than that of the child, and for that reason special permission has to be had from the husband before any surgery can take place. However, her husband was not to be found and was reportedly seen drunk the previous night, and for this reason I was asked to give my judgement on the situation. We decided that we would save her life. When I got back to the church I was told that her husband had been in the church and when he heard what happened he had disappeared. However, knowing most of the people in the Barrio, I was able to find him and take him to his wife. His hostility increased when I took him to

hospital, with the result that he actually treated Lupe quite badly, shouting at her and telling her that she was sick in the head for suggesting that he had not been home the previous night.

What might be called confrontational approach was then applied and it was discovered that Antonio's main fear was that he would be excommunicated from the church for his action and therefore was projecting his problems onto his wife. However, after two or three sessions during the period in which his wife was in hospital, Antonio was able to admit what he had done in terms of his irresponsibility and was able to give his wife some support during that period of time.

His wife's guilt was considerable over the loss of the babies, not so much because of their death, but rather of her irresponsibility in allowing them to be born in the first place, since she had been given some instruction on contraception in the months previous through group contact. However, this had not been dealt with because of problems of superstition and guilt in terms of the Roman Catholic background. However, the main issue at this point is how the problem was dealt with in terms of the husband's responsibility to his wife who had almost died through his escapade. The particular counseling dialogue went as follows (translated from the Spanish):

Counselor: Well, Antonio, what happened?

Antonio: I don't know--she's always blaming me for everything. She's sick in the head, you know. She's sick in the head.

Counselor: It seems to me that she is sick, physically sick, and when I picked her up in your house the children said that you had not been there all night, and the fact is that she almost died this morning.

(Long period of silence.)

Antonio: Well, gosh, isn't anybody supposed to have any fun at all--life's bad enough, isn't it?

Counselor: There's nothing wrong with having fun occasionally. The question is the

responsibility. She is your wife who is in the hospital and may very well die. Why don't you tell me what happened?

Antonio: Well, I went out with my cousin last night and went to the church to try to borrow some money since we had no food in the house. We have not eaten for several days and the electricity had been cut off and my wife was sick. Every damn thing went wrong so that I didn't know that I could stand it anymore--I just wanted to get away. Well, anyway, we went and we borrowed 100 colonies (\$10.00) and since we had all that money we thought we would stop off and have a beer on the way home. It was cold last night. What's wrong with stopping for one beer?

Counselor: Nothing at all. Why don't you go on and tell me what happened?

Antonio: Well, we had this one glass of beer and then after we had one we thought we would have another one and, I don't know, two always affect me a little. Then my cousin suggested why don't we have some whiskey since it was a celebration and we had the money, and well, that's just about all I could remember. Then, this girl came in, and well, I didn't get home until you saw me this morning. I mean, I didn't know that my wife was going to get that sick during the night.

Counselor: It may well be that she got that sick because you were not home during the night. So why don't we try to see at what point you made your mistake. Since you say you only went in to have one glass of beer why was it that you stayed the whole evening?

Antonio: Well, I guess it was this second glass of beer that did it. I always find after two glasses of beer, especially as I haven't eaten for such a long time, that my head goes a bit funny and after that I don't know what happened.

Counselor: Well, after you had the first glass of beer, you went on to the second glass of beer which was obviously a mistake. . . .

Antonio: Yes, that's true, and I guess I felt so sorry for myself that I said the heck with it and my wife, and had the second beer and that was the end of it. (He puts his head down on the table for a long period of time.) Does this mean I will not be able to come back to church again?

Counselor: No, of course it does not mean this, but you have behaved badly and you are aware that you made a choice to do so, so the question is now, what are we going to do about it?

Antonio: I don't know how I'll be able to face the group at the church. They all know what I have done. What am I going to do?

We then talked and arranged for a confessional experience with the church group who knew what the problem was, Antonio having understood that he had committed an irresponsible act and that he would therefore, having spelled this out with the minister, go to church early Sunday morning and confess this to God before the service started and then receive his absolution through the liturgical action of the Eucharist. Then, in addition to this the group itself visited his wife with him and helped him and his wife over the future months to come to some decisions in terms of how he may pay the money back and how he may better his employment. The net result of this was that his wife was placed in a child care center and paid a salary and taught through a course that we set up on how to instruct the children in the arts of living. The church also agreed to help Antonio by deducting from him a percentage of his salary each time until he had paid back the debt.

The above case history which illustrates the authority of the priest as he brings the healing rite of the sacrament within a continual counseling context is, of course,

illustrative of the necessity of the healing community as being an essential frame of reference within which such healing might take place. Should this have occurred in a secular agency, for example, it would have been incumbent upon the pastoral counselor to relate the person to his parish priest in terms of the use of the sacrament as in the example of Joan on page 174 or to relate this through the therapeutic community of an intense group.

2. The priest as a representative of the church, and in this sense an authority, is also a guide to the inner potential of the individual as expressed by Teilhard de Chardin as that goal-seeking imperative. This is what was referred to in Chapter V [page 143] as the spirit of Christ, or Holy Spirit which is seen as that which is immanent in the human organism manifested as the creative process moving to fulfill each person's natural potential. The goal of this potential is eschatological in nature and as such, it is the goal of each pastoral counselor as of any minister or priest to manifest to each individual the hope of the resurrection. The particular goal of the pastoral counselor is to help each person--or to put each person in touch with--that goal-seeking potential within himself in order that he may understand or become aware that he is saved by Christ. John Sanford unites this inner psychological process with the historical

reconciling nature of Christ in the following way:

Psychologically, the coming of Christ into history coincides with the emergence of a reconciling center in man capable of uniting the opposites one to another in a paradoxical unity which can restore man's wholeness. The salvation which Christ makes possible in a theological, historical sense has its psychological parallel in a Christlike center which when experienced--as with Paul--results in a release from guilt, a restoration of inner harmony, and a feeling of oneness with God.¹³

This inner potential, this inner energy which is pushing us forward toward creative potential is in this author's opinion similar if not, indeed, the same as referred to by The Reverend John Sanford and The Reverend Morton Kelsey in their reference to image of God within as in the following quotation.

The God-image in the psyche is a living, energetic reality. The self may be said to generate psychic energy, to be a center for the psyche, and to give a direction to psychic development. We can liken the self to a spiraling circle in the psyche. It is the circumference which includes all psychic energies and potentialities within itself; it is also the center of the circle, to which all things within are related; it is furthermore the movement of the spiraling circle which gives it direction.¹⁴

The priest as pastoral counselor is in particular a carer of souls where the soul is seen as this inner potential. His job then, as it were, is to help the person realize his potential by removing any blocks to this potential

¹³John A. Sanford, Dreams, God's Forgotten Language (New York: Lippincott, 1968), p. 177.

¹⁴Ibid., p. 203.

and helping that individual to be in touch with Christ as his inner guide. An illustration of this is as follows:

The Case of John:

John had been coming to me for some time and had been talking about his need for success. In a previous interview he had related the thought that success perhaps was very much like a thing where if he had it in his grasp then he would be successful. In short, he was identifying his worth with his success. At this particular time when he came to me he reported the following dream.

John: In this dream I am in a large office, it looks like the downstairs of a huge bank, with many divisions. The walls are marble and the offices which only have four-foot high walls are made of mahogany. They cover the whole downstairs area of the bank. As a consequence, as I look across I can see who is in the different offices. I am working in one and I see myself. I hear myself speaking and I exclaim, "what boredom--such an unimportant job is what I have. I want something more exciting and more important." Suddenly I see myself upstairs on a new level of the bank and I understand that as I go up I've been promoted. The office is still very large, about the same as the one on the floor below but I have a more prominent position in the offices on the floor. I see myself again and I am exclaiming, "Oh dear, life is so frustrating. I wish I had a better job, something more exciting. This is so boring." The next moment I find myself in the head office thinking, "I wish I could do something more exciting--everything is so boring." Suddenly a kind old man puts his hands on my shoulders and says without criticism, "You are the one who controls policies for many ships in Cario and many things all over the world--don't you see that this is the responsibility that you have? That is the

responsibility that you have. That is the excitement. You have it all in your hands and you must learn to understand." Then I woke up. I found that I was not anxious any more and felt very calm.

Therapist: It is interesting how this dream seems to be so strongly analogous with your life. This movement of success.

John: Yes, it's as if the kind old man was complimenting me on having risen to such great heights, but he's trying to tell me something. He seemed to be saying to me, you don't need more success. It's here. I can't quite grasp it.

Therapist: The kind old man reminds me of the good father--that this good father is a part of your dream world, it's part of your inner self.

John: Yes, yes, I see. He's telling me that I have worth. (Tears come to his eyes.) It's an inner process, I don't have to succeed. It's like Christ told me something. Is it Him telling me something?

Therapist: What do you feel?

John: (With a smile.) It is, I know.

In this particular illustration the man has been placed in touch with his inner potential and can perceive it as having worth, as having the ability to tell him something and therefore relates it to Christ himself. The counselor's job here was not to tell him what had happened but rather to guide him to his own innate understanding of the reality since it too is a part of the same inner process. The priest, then, is a guide and director of the inner potential.

3. The priest as a pastoral counselor is unique in his speciality as a theologian and philosopher as was concluded at the end of the chapter of Teilhard de Chardin and pointed to in the section on training within the quotation from the American Association of Pastoral Counselors. This is, of course, specifically applied in his training as a priest during his seminary period. What is implied here, then, is that he can give particular skilled interpretation to specific material that comes up through the therapeutic process. By interpretation here is not implied any authoritative series of statements but rather the "empirical" approach of traditional spiritual direction as explored for example on page 17 of this paper. Interpretation here as in the last example does not mean that the counselor will tell the person but will, through his skill as philosopher and theologian bring a new insight to the situation which he could not normally do if he was not trained in this discipline. What is specifically implied here is that he has particular skills here which the psychotherapist, for example, normally would not have. Drawing attention to the chapter on Teilhard de Chardin, should the counselor follow this particular theological viewpoint then he would, within the context of his therapy, bring his insights as to this viewpoint into the therapeutic

relationship by relating the person to his innate potential in specific ways--perhaps through his dreams, as in the last example. The implications of this, of course, would be not only that he would draw the person's attention to the potential but once the person understood the potential, then he would relate this to the person's faith in the inevitable hope of the resurrection which is his. The following case example will serve to illustrate this further.

The Case of Joan:

Joan was a terminal diabetic, living alone at home with two teen age daughters. She had been married, but divorced twice. She has all the use of her limbs, but finds it difficult to walk any great distance. She was with me in a very intense one-to-one relationship for a period of six or seven months, after which time it was decided to move her into a group of unmarried mothers. In the group, she related the fact that her past husband had committed incest with her two teen age daughters, and this itself, she felt, had been related to her sexual activity with him during the marriage, which she considered to be perverse. On one hand, she felt guilty for what had happened, and at the same time rejected and lonely because of his attitude. As the group progressed, she related, or began to relate, of her intense loneliness as a diabetic with whom no one would want to marry because of the expense of her medical condition. This was, of course, related to her physical condition which she had great difficulty in accepting and would always be fantasizing of the day when she would have a beautiful strong body, rather than coming to the grips of the limitation of her present condition. The following experience came about the day after the death of Senator Robert Kennedy in 1968.

The group met at 11 o'clock in the morning and there were five attending. Joan arrived in a very

nervous condition, obviously extremely upset. The group asked her why she was upset and she said, "I don't know--I just keep crying. I feel very, very anxious." As a result of this, along with the therapeutic procedure we had been using for some time, Joan was asked to relax and to image what it was that she saw before her eyes.

Within a few seconds of relaxing, her body went completely stiff and she went into what perhaps might be considered to be a hallucinatory break, describing herself as being on a train that was taking her into the middle of the universe. She then described how she got off the train and was floating among the stars and the galaxies. Her body was rigid and she was perspiring all over, and she began to cry. At this point I asked the group to lay their hands on her, showing her concern, as I spoke to her through the experience.

The experience lasted through a period of about one hour through which time Joan was able to describe the terrible anguish of extreme loneliness, which was described in terms of coldness and the loneliness of floating within the immensity of the universe. During the end of the experience, she began to describe a yellow light that moved across the universe and encompassed her and gave her a feeling of warmth and security, making exclamations as follows:

"My God, my God, I feel so much joy and security."

She continued to cry, but claimed that her tears were now tears of joy and not so much of fear of the loneliness. As she moved into the experience of the light, she came out of her hallucination and was visibly relaxed.

In the period of time since that there has been a considerable change in Joan as a person, especially as she related to other people. The main point in giving this example is that it illustrated to me experientially the reality and true meaning of transcendence, namely, the deep realization that I am finite and alone in the world with the simultaneous realization of the immensity of the universe. It is my feeling that the change that came about in Joan was expressed in her coming to grips with the reality of her finite nature, which was that she is a

diabetic and is a person who will probably not live more than another five or six years. There was in this case probably the most earth-shaking example that I have ever experienced--a reality of the authenticity as something which came about through the experience, expanded awareness as being a part of this and the bringing about of the experience of joy through transcendence.

The latter is an illustration of the use of philosophy, in this particular case existential philosophy. It is the author's opinion that this could also be related to many other philosophies, especially that of Thomism.

The client's attention was drawn to the definition of transcendence as being the awareness of the finite and infinite instantaneously. This was reflected to her in an interview that followed later in this way:

Therapist: It is interesting to me, Joan, that what you experienced was a transcendent experience. I simply mean by this that you were able to experience simultaneously the reality of your body, of who you are, and your limitations and at the same time, had an experience of the infinite in terms of the awesomeness of the universe.

Joan: Your're not kidding. I felt so much joy and fear at the same time. It was really something. It was really something.

Therapist: How would you relate this to the light?

Joan: Well, I just saw that as God caring for me.

Therapist: Joan, could you explain that? I don't understand.

Joan: Well, all that stuff you were talking about--the greatness and the smallness, I think you called it infinite--seeing them both at the same time really put me in touch with myself for the first time.

I think, I mean, I never have been able to accept the fact that I am crippled and that I never can have a beautiful body, and then it happened all in this one experience. I guess it must have something to do with the death of Kennedy, too.

Therapist: The death of Kennedy?

Joan: Yes. I mean his death and the fact that I have to die--and you talking about seeing the greatness of the universe at the same time and that light stuff. It just seemed to me that they all tied in. I didn't realize I had so much beauty inside of myself. I mean, I've seen myself as ugly for so long now and there I saw all this beauty at once. This is what I mean, I mean Saint John says that Christ is the light, doesn't he?

Therapist: Yes, he does. You see this light as being related to God and Christ, then?

Joan: I don't really know that I'm that sophisticated. I only know that I feel a different person and that God was there somewhere. Yes, I guess that's what I mean. It was just a wonderful experience, that's all.

The point here is that the interpretation is not forced upon the person but that the concept of transcendence, joy, finitude, the infinite--all these are philosophical terms which the therapist was able to bring about because of his training which was a particular training in theology and philosophy. Further to this, implicit in the interpretation and understanding is that the concept of the inner potential and beauty of the

person has been related to the image of God, although it was not spelled out in any special way at this point. The distinction is being made here that the pastoral counselor is particularly different from any other counselor, that is to say, the psychotherapist or social worker, in that his training in philosophy and theology allows him to bring particular insights to the individual which would not be naturally available to the counselor of another discipline.

4. The priest is a counselor or psychotherapist in his own right, utilizing the science of psychology; not seeing psychology as his primary commitment, but seeing himself primarily committed to theology and philosophy. As a clarification of what has been pointed out before, there is a growing trend toward specialization in the field of pastoral counseling in that some pastoral counselors now are working in clinics rather than within a particularly religious setting such as the parish.

In the first three points of this section the distinctive qualities of the priest as representative of the church, as spiritual director, and as philosopher and theologian were pointed out. In addition, what is being alluded to here is that these distinctive qualities are within the context of his job as pastoral counselor or

spiritual director. It is, therefore, necessary that this fourth point be added to bring out the difference between himself as pastoral counselor and the priest who does not consider himself to be skilled in the areas. The particular difference would be in his utilization of the skills of psychotherapy as laid out in the suggested training procedure on page 147 by the American Association of Pastoral Counselors. The distinction here is that most psychotherapists (as was seen before in the quotation from Bugental, page 87) are primarily committed to the science of psychology outside the religious setting. For the priest in a clinical setting, often people will come to him who have no particular religious counseling desires. (This is, of course, also true within the parish although not in such great degree.) The following quotation from the Reverend Hare-Duke is relevant.

In the patient enquiry, in the caring which makes no demands about rule or churchgoing, something of the fundamental truth of the Gospel gets communicated.

The counsellor needs, however, to have a theology of this situation; a theology which might most often be characterized as one of the 'absence of God.' Undoubtedly God calls some people to a sense of his presence: they can realistically sing 'O for a closer walk with God'. Others, if they are honest, have no experience that could give meaning to these words. I do not believe that, therefore, they are not Christian, although from some of the language used in church they begin to fear so.¹⁵

¹⁵Hare-Duke, op. cit., p. 126

What is being suggested here, then, is that the pastoral counselor does not necessarily have to interpret things in a particularly religious way. In the author's personal experience the authority of the priest still stands whether he is talking to a churchgoer or not. The author is not sure why this is, although he suspects that it has something to do with the way in which society symbolically portrays him. Not only this, but even in extreme cases where the person may be dealing with an individual who declares himself to be an atheist, he becomes a particular authority at that point on the subject of God where God is often used by such a person to avoid the reality of his own problems. For example, a young lady to whom this writer was speaking made a point of stating in the first interview that she was an atheist. Later on she was able to say that at one time she had been, in fact, a very religious person. The therapist told her that he thought she still was a very religious person and was interested to know why, in fact, she stopped going to church when she did. The question was raised whether or not any other events had taken place at that time. To her embarrassment, she reported that the same year she stopped going to church her grandfather had died. Later she was able to relate the fact that she had not had a father who was very

close to her and that her grandfather had been a substitute for her and the one place where she felt very warm to him was on Sunday when he would take her to church and tell her stories from the Gospel. She had, therefore, by her own interpretation become extremely angry at God for the death of a father, and so had removed Him from her own life by declaring herself an atheist. In this particular instance, then, the concept of God had been a negative one which needed to be dealt with in order to help the individual come to grips with her grief over the death of her grandfather. In this particular case the authority of the priest, in this author's opinion, worked very effectively although in a different way. Because it was a priest and therefore a person who believed in God who was speaking to her, she was able to feel by her own admission a great deal of acceptance on the matter and, therefore, to bring out her true feelings about the relationship of God and the death of her grandfather.

The point, then, is that the pastoral counselor has a place in the secular setting or in a setting where a person may not necessarily be a Christian since the basic questions of, for example, the finite nature of man, the awe of the infinite as expressed in the illustration above [The Case of Joan], are deep philosophical

as well as religious issues, and as such, he is a specialist in the field.¹⁶

III. CONCLUSION

One might ask what the future is in terms of pastoral counseling as it has been outlined in this paper. The only thought this author can offer is that what is being spoken of is an extension of the traditional work of the Church and as such is itself a part of the process. To quote from Erich Fromm:

The aim of life is to be fully born, though its tragedy is that most of us die before we are thus born. To live is to be born every minute. Death occurs when birth stops. The answer is to be fully born, to develop one's awareness, one's reason, one's capacity to love, to such a point that one transcends one's capacity to love, to such a point that one transcends one's own egocentric involvement and arises at a new harmony, and new wonders with the world.¹⁷

Again, from the Manipulator and the Church:

The journey of actualization requires death as well as birth--death to outworn ideas and beliefs, modes of worship and service: above all death to manipulative relationships. The process is not simply a

¹⁶Please see the Appendix for an example of particular methods of religious counseling as used in a two-day retreat. This is included under the title of "The Retreat."

¹⁷D. T. Suzuki, Erich Fromm, and Richard de Martino, Zen Buddhism and Psychoanalysis (New York: Harper & Brothers, 1960), pp. 87, 88.

once-and-for-all rebirth, but rather a continuing rebirth, with the old self as continually dying and the new self as continually being born and continually being discovered and expressed.¹⁸

In short, pastoral counseling within the Anglican Church is a new movement, a new part of the process, a new statement of the reality of the radical changes going on within the church and our society at this time. In that the movement is new it is speculated by the author that a new pastoral care will evolve, whose methods are totally different from those we know now. As new undergirding theologies of pastoral care take formation, the deeper attitudes of the counselor will change, producing a new priesthood and a new caring.

At a recent conference of psychiatrists and psychologists which the author attended, the question was put: "Do you object to psychiatrists dealing with the questions of spiritual growth in their practices?" The answer was that if there were any objections to be raised, it should be to the clergy, to the church who had failed to live up to its responsibility in terms of the direction of the souls under its charge. The feeling, therefore, is that the future holds a great deal for the pastoral counselor who is truly an extension of

¹⁸ Maxie D. Dunnam, Gary J. Herbertson & Everett L. Shostrom, The Manipulator and the Church (New York: Abingdon Press, 1968), p. 166.

Christian heritage. He is, in fact, a psychotherapist, as are other counselors--but he is a specialist who brings to the profession a particular training in philosophy and theology. He is a specialist who has his own particular vocation which is to declare and facilitate the inner potential of man in order that man's eschatological nature can be realized. Even now, the retreat, for example, is continued in the traditional form. Most usually a group is subjected to several days of silence with a guided, often innocuous meditation where the people involved are left to their own devices in terms of growth with, in fact, little or no direction. They are usually told that God will direct them within the silence. Yet, while this is going on we have, for example, in California, Kairos where weekend sensitivity, total awareness programs are being developed, utilizing methods of Eastern as well as Christian meditation, but directed not by clergy, but clinical psychologists and social workers.

In this connection, please turn to the Appendix for an example of an experimental retreat which this therapist, with two other ministers, held in the Los Angeles area and was an extension and development of some of the religious counseling methods which have been used in this chapter.

Where is the church? What has happened that it fears to grasp its heritage and develop it? One could analyze, one supposes forever, the historical phenomena, but the reality is that the task is before us and the process is with us. One of the keys is the fact that the church is now only beginning to accept the precepts of science as being a valid part of its own discipline, and realizing that it is the total world community with which it must deal and not just our institutional groups. It is from the total world community that the church has gained the insight of psychotherapy, primarily through the work of Sigmund Freud. Within the concept of traditional English spirituality one needs to look more closely at the doctrine of creation, of the goodness of the creation, and, therefore, of the knowledge and truth to be gained from the other disciplines. Within the discipline of psychotherapy in particular, one finds that many people have embarked quite naturally through science on their spiritual journey through traditional psychoanalysis. The author is sure in his own mind that this is one of the reasons why institutes such as Kairos exist since it is an extension of this same spiritual path. In short, through science, in many areas and in many ways, the church has been left behind in its own striving for spiritual development, and it now needs

to regain its heritage, take hold of its responsibility. It is this writer's hope that in the future there will be developed institutes of Christian actualization much along the lines of Kairos, but utilizing that professional training which is uniquely the church's, namely, the philosophy and theology, which is such an integral part of its tradition, and its liturgy and community, which is the archetypal and symbolic image of what the world community is to become through its own eschatological nature. One may conclude with the following quotation from the last pages of Teilhard de Chardin's

Le Milieu Divin:

We must try everything for Christ; we must hope everything for Christ. Nihil intentatum. That, on the contrary, is the true Christian attitude. To divinise does not mean to destroy, but to sur-create. We shall never know all that the Incarnation still expects of the world's potentialities. We shall never put enough hope in the growing unity of mankind.¹⁹

¹⁹Pierre Teilhard de Chardin, Le Milieu Divin (London: Collins, 1957), p. 154.

APPENDIX

A RETREAT

The following schedule was with a church community in North Los Angeles which asked us to run a one-day retreat which would end with the communion service on Sunday morning. There were three therapists involved and it was run along the lines of the "Parents Alive" program. The total number of people involved was twenty families, totaling about forty-five people, since it included teenagers as well as the parents. The theme was advertised as being a retreat to expand verbal and nonverbal awareness of self and others. The program was as follows:

9:30 a.m. The retreat began with the total group together for orientation and the singing of a few songs in order to reduce the initial anxiety.

9:50 a.m. Body awareness exercises. (1) The group was first put through some relaxation exercises which involved them standing up and tightening the whole body with their eyes closed and then relaxing, breathing heavily, tightening their body and then relaxing. They were then asked to keep their eyes closed and start tapping their heads and faces with the tips of their fingers and then moving over the totality of their body. This was then followed by slapping with their hands their

body, finishing with deep breathing and relaxation.

(2) Awareness of self to others. The group was asked to keep their eyes closed and mill around until they found another person at which time each person was to explore the hands of the other person, move up the arms, explore the shoulders, the muscles in the shoulders, back of the neck, the face and hands. Then the person was to open his eyes and communicate a moment nonverbally, close his eyes and move on to the next person.

(3) The next exercise was the back lift which is from Schutz's book, Joy.¹ In this experience the people were asked to find persons of their own stature, being careful not to do the exercise if they had any back trouble. Each person then was to stand back to back with another, lock their arms at the elbows, and for one person to bend forward, stretching the other over his or her back. The exercise was then repeated with the other partner and so done several times. (4) The fathers were then separated from their families and instructions were given to the group that the mothers and children should then find their father and hug him for several minutes as an expression of their love for the head of the family.

10:20 a.m. The family units were now merged into several groups containing three family units per group

¹William C. Schutz, Joy (New York: Grove Press, 1967), p. 38.

with the therapist in charge of each group. The three families were then asked to discuss the following three questions for half an hour: (1) How did it feel to touch another person so intimately? (2) How did it feel to experience common humanity of others? (3) How did it feel to hug dad, and what was dad's feeling? Following this each one of the family groups was then asked to think of a Biblical story and then prepare a nonverbal production of this, at which time the group as a whole would try to guess what the story was by process of charades.

12:00 - 1:30 p.m. Lunch and informal recreation.

1:30 - 3:00 p.m. The group was divided into groups of six husbands and wives on the one hand, and the young people on the other hand. They were then asked to form circles with the fathers sitting down with their wives standing behind them in the case of adults, and boys sitting down and girls standing behind them, preferably a sister, in the case of the young people. The young boys and fathers were then asked to discuss the question: "How do I get my own way in the family?" After ten minutes of discussion among the men, the wives were then asked to report to the partner opposite them, or the girls to report to the boy opposite them what they felt the person in discussion had communicated.

The girls and wives were then asked to reverse roles and the question that they had to discuss was: "How can I tell who is boss in my family?" The husbands and boys then had to observe and likewise communicate across the group what they saw the person in front of them communicating. Finally, the whole group was asked to sit together with their knees touching and discuss what they had discovered and what their feelings about sharing were. At this point a great deal of hostility was evident in the group and the following exercise was introduced. The families and the youth groups were asked to form a strong group by putting their hands on each other's shoulders and then a volunteer was asked to be placed outside the group and it was explained to him that he was rejected by the group and that his purpose was to get in the group. The exercise then was quite a violent one in which the individuals in each case had to break their way in in any way that they could. The groups were then asked to sit down and discuss the way in which different persons took control in getting into the group and then comparing this with the questions of "Who is boss in my family?" and "How do I get my own way?"

3:00 - 3:30 p.m. Coffee Break.

3:30 - 5:00 p.m. The primary groups were reformed of the groups of three families and young people. The

three families were then asked to form a "trust circle." This exercise was then followed by the total group sitting together, holding hands, and being placed through the relaxation exercise² used in psychosynthesis. The persons were then asked to become aware of their body and then to become aware of the person with whom they were holding hands, and finally, to become aware of the total group. The group was then asked to stand, and the three therapists in the group, each holding a large loaf of bread, said: "We experience union in fellowship, we are one body in the Body of Christ." The bread was then broken and passed around the group, each person partaking of the bread and then the group was asked to disperse silently and not speak until the church service the following morning.

On Sunday morning the service was ecumenical in nature since the retreat was with a congregation from the Church of Christ's Disciples, and the therapists being of the Methodist, Episcopal and Congregational denominations. Two sermons were preached, the first on the church as an eschatological community which was seen in terms of the retreat itself being an expression of the unity to which mankind and the church itself was moving. The second

²See page 62 of this paper.

sermon was on the Self and the need to affirm it in others by acts of love as were illustrated in the process of sharing in the retreat itself. This was followed by a relaxation exercise by the total congregation, much like that described above, and the congregation was asked to image themselves as seeing Christ himself at the altar preparing the bread and wine for communion. The congregation was then asked to open their eyes and receive the bread and wine. This concluded the retreat as a whole.

Some notes should be made as to what happened to some of the people during the retreat. Generally speaking, the consensus was that there was a tremendous amount done in terms of awareness. For example, at the beginning of the retreat when people were asked to touch each other's face, one person actually wept with fear because she said, "I have never been able to touch people." However, through the process of the awareness program, and especially in some of the more rigorous exercises such as breaking into the circle, the person was able to overcome this fear and feel a deep union with the totality of the community which was described by the person as being a great advance in terms of her own spirituality. For others the experience was one of deepening an already very deep relationship. One very clear

example to the whole group was the presence of a man and woman, both age seventy-five, who had been married for some fifty-five years, whose depth of love for one another became apparent as witnessed by the whole group and as a result became a good father and mother image to the group as a whole. In short, it was felt by the minister of the parish that the retreat did a great deal to deepen the relationship of persons within the parish itself, making the celebration of communion a much more valid experience in terms of the expression of world community.

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